

THE LIBERATOR.

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OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL MANKIND.

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TERMS.

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All letters and communications must be paid. The rule is imperative, in order to shield us from the frequent imposition of our enemies. Those, therefore, who wish their letters published in the Liberator, will be careful to pay their postage.

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REFUGE OF OPPRESSION.

GOVERNOR McDUFFIE'S MESSAGE.

We present below, an extract from this document, embracing what is said on the subject of slavery and Texas. His Excellency recommends a solemn legislative declaration, that whenever Congress shall abolish slavery in the District of Columbia, or in any of the Territories of the United States, South Carolina, in common with the other slaveholding States, will be absolved from all constitutional or moral obligation to remain any longer in the Union, and may rightfully and peacefully withdraw from it. He also evinces much concern at the course of events relating to Texas, and expresses a strong hostility to the admission of that country into the Union, until its independence shall have been acknowledged by the Mexican government.

From Governor McDuffie's Message.

I have retrieved from the Governors of several of our confederate States, resolutions on the subject of the proceedings of certain abolition societies organized in the non-slaveholding States, and I now lay these resolutions before you, in compliance with the request by which they were accompanied. Most of them, as you will perceive, are from the legislatures of slaveholding States, and are characterized by a patriotic spirit, and an enlightened comprehension of our common rights, and a firm determination to defend them, worthy of the high sources whence they emanate.

I am constrained, however, to express my sincere regret that notwithstanding the appeal made by South Carolina and other slaveholding States, to the States in which Abolition Societies were formed, invoking them to interpose their legislative power for the purpose of suppressing seditious machinations against our peace and safety, which were openly carried on under the protection of their laws and sovereign jurisdiction—but three of these States have even condescended to notice this appeal, and not one of them has taken any step towards suppressing the injurious practices of which we so justly complain.

Considering the fraternal spirit in which our application was conceived, and the respectful language in which it was expressed, I cannot but regard the entire neglect with which it has been thus generally treated, as a silent but significant indication of the alarming state of public opinion which already prevails, amongst the great body of the people in the non-slaveholding States, and a solemn admonition to slaveholding States to guard their institutions with sleepless vigilance, and be at all times prepared to defend them, by all the measures and all the means which the emergency may demand. After that has occurred, it will not comport with the dignity of South Carolina, as a Sovereign State deeply aggrieved by the practices to which I have referred, to hold any further correspondence on the subject, with those States that have treated our complaints with this total neglect and silent indifference.

It is now time that discussion should cease.—'The argument is exhausted,' and though we may not be called upon to stand by our arms, we should be prepared to adopt efficient and decisive measures for our own security, as soon as it shall be ascertained that the combined guarantees of international law and of our constitutional compact of Union, are insufficient to restrain their ferocious spirit of fanatical interference, which is now waging war against our institutions. It is no longer to be endured that the federal compact, which should be a covenant of eternal peace among the States, and a shield to protect their respective institutions from every species of mutual intermeddling, should be used as the constant pretext for this conspiracy against our own lives, our property, and our character. We must be permitted not only to enjoy our rights of property, but to enjoy them in peace and security. It is a gross outrage for one community to attempt to overthrow the institutions of another, even by discussion. If committed by a foreign State, it is a just cause of war; if by a confederate State, it is a just cause of separation. In either case it is a simple question of expediency to determine when the evil has assumed a character to warrant a resort to the ultimate remedy.

Such is the rapid progress of the spirit of abolition in the non-slaveholding States, that no human sagacity can tell how soon that period may arrive. We fatally deceive ourselves if we suppose its fury has abated. On the contrary, it appears from the annual report of the American Anti-Slavery Society, which assembled at New York in May last, that the Abolition Societies had swelled in number from 200 to 523, since the report of the preceding year. The Society triumphantly boasts of its progress—declares its reliance on those whom it denominates the 'bone and muscle of Society,' the 'hard headed, clear-headed free laborers and mechanics, of the North,' and that the opposition to the abolitionists is confined to 'the head and tail of society: proud aristocrats and penniless profligates.' It then proceeds with the infuriated zeal, but without the piety of Peter the Hermit, to rally its partisans for a crusade against the slaveholders, by exclaiming: 'friends and fellow laborers, the enemy stands openly before us. His foot is on the neck of 2,500,000 of our fellow men. He asserts the right to maintain his position and increase the number of his victims. He begs no longer favors from the circumstances of the case. He boldly avows slavery to be the best condition of the laborer. Such is the enemy we find rampant amidst our free institutions.'

In this strain of insolent assumption, the American Anti-Slavery Society continues through some fifty pages to denounce the slaveholders, for the obvious and avowed purpose of holding them up to the abhorrence of the northern people, confidently affirming that 'the yomany of the land will unite in this question, and identify their interests with those of the slave.' That they will 'throw away political and sectarian predilections, and stand forth on the broad ground of human rights.' And that 'from this class the cause will always gain and never lose, till slaveholding shall be synonymous with robbery in public opinion, as it is in fact.'

I have long believed that while a large portion of the men of intelligence and property in the North, were opposed to every species of interference with the institutions of the slaveholding States, the great body of the people, headed by that class of desperate politicians, who hold that no charters are sacred, would finally rally under the banners of the abolitionists, and carry every thing before them in the elections. When this crisis shall arrive, those who now claim for Congress the constitutional power to emancipate the slaves in the District of Columbia, will as boldly claim the same power in regard to the States. Their whole course demonstrates that this is the consummation at which they are aiming. It is neither calculated nor designed to convert the slaveholders, but to unite the people of the non-slaveholding States in favor of the emancipation of our slaves. And it is evident that this would not conduce, in any respect, to the accomplishment of their object, unless by a resort to legislative power or physical force.

Such being the apparent tendency and design of these discussions and proceedings, it devolves upon you to decide what measures shall be adopted to arrest them. In many of the popular meetings at the South, assembled to consider the subject of the incendiary proceedings of the Abolitionists, the States in which those proceedings were carried on, were called upon to suppress them by penal enactments, and it was declared that if this redress should be refused, it would be expedient for the slaveholding States to meet in Convention to consider the means of protecting themselves. In alluding to these proceedings at the South, the American Anti-Slavery Society exultingly declares that no legislative body in the non-slaveholding States, and but one popular meeting had dared to propose penal enactments against the Abolitionists, and yet that the slaveholding States shrunk from the execution of their threatened call of a Convention. This Society sets forth as one of its signs of encouragement, and adds, 'the threat is grown stale,' and its terror can never be restored.' The intention is finally declared of urging upon Congress the immediate abolition of slavery in the District of Columbia, and the hope is expressed that the tables of that body will 'groan with a tenfold weight of petitions.'

It is quite apparent that as long as the halls of Congress shall be open to the discussion of this question, we can have neither peace nor security, and it is still more apparent, that whenever the federal legislature shall usurp the power of emancipating the slaves in the District of Columbia, the only security of the Southern States will consist in promptly and peaceably withdrawing from the Union. With a view, therefore, of warning the people of the North of the consequences of such an usurpation, that they may be restrained from longer agitating a subject so deeply involving our very existence as a people, I suggest to you the expediency of making a solemn legislative declaration, that Congress has no right to abolish slavery in the District of Columbia, and is under no constitutional obligation to receive the petitions of the people of any of the States, praying for such abolition; and that whenever Congress shall emancipate the slaves in the said District, or in any of the Territories of the United States, South Carolina, in common with the other slaveholding States, will be absolved from all constitutional or moral obligation to remain any longer in the Union, and may rightfully and peacefully withdraw from it.

While South Carolina is thus indignantly repelling all foreign attempts to violate the sanctuary and endanger the existence of her domestic institutions, it becomes her, in a peculiar manner, to abstain from every sort of interference with the domestic concerns or domestic controversies of all other States, foreign or confederate. The doctrine of non-interference is one of the most important in the code of international law, and there are no communities on earth who should hold it so sacred as the slaveholding States of this Union. If by their example, in giving countenance to the unlawful enterprises of their own citizens against a neighboring and neutral power, they should weaken the influence of that principle among nations, they would commit an offence against their own institutions by impairing the sanctity of their surest guarantee against foreign intrusion.

Entertaining those opinions, I have looked with very deep concern, not unmingled with regret, upon the occurrences which have taken place during the present year, in various parts of the United States, relative to the civil war which is still in progress between the Republic of Mexico and one of her revolted provinces. It is true that no country can be responsible for the sympathies of its citizens; but I am nevertheless utterly at a loss to perceive what title either of the parties to this controversy can have to the sympathies of the American people. If it be alleged that the insurgents of Texas are emigrants from the United States, it is obvious to reply, that by their voluntary expatriation—under whatever circumstances of adventure, of speculation, of honor or of infamy—they have forfeited all claim to our fraternal regard. If it be even true that they have left a land of freedom for a land of despotism, they have done it with their eyes open, and deserve their destiny. There is but too much reason to believe that many of them have gone as mere adventurers, speculating upon the chances of establishing an independent government in Texas, and of seizing that immense and fertile domain by the title of the sword. But be this as it may, when they became citizens of Mexico, they became subject to the constitution and laws of that country; and whatever changes the Mexican people may have

since made in that constitution and those laws, they are matters with which foreign States can have no concern, and of which they have no right to take cognizance. I trust, therefore, that the State of South Carolina will give no countenance direct or indirect, open or concealed, to any acts which may compromise the neutrality of the United States, or bring into question their plighted faith. Justice—stern and unbending justice—in its intercourse with other States, should be paramount to all the considerations of mere expediency, even if it were possible that these could be separated. But they cannot. Justice is the highest expediency, and I am sure South Carolina is the last State in the Union that would knowingly violate the sacred canon of political morality.

If any consideration could add to the intrinsic weight of these high inducements to abstain from every species of interference with the domestic affairs of a neighboring and friendly State, it would be the tremendous retribution to which we are so peculiarly exposed on our South-western frontier, from measures of retaliation. Should Mexico declare war against the United States, and aided by some great European power, hoist the standard of servile insurrection in Louisiana and the neighboring States, how deep would be our self-reproaches in reflecting that these atrocious proceedings, received even a colorable apology from our own example, or from the unlawful conduct of our own citizens!

There is one question connected with this controversy, of a definite character, upon which it may be proper that you should express an opinion. You are doubtless aware that the people of Texas, by an almost unanimous vote, have expressed their desire to be admitted into our confederacy, and application will probably be made to Congress for that purpose. In my opinion, Congress ought not even to entertain such a proposition, in the present state of the controversy. If we admit Texas into our Union, while Mexico is still waging war against that province, with a view to re-establish her supremacy over it, we shall, by the very act itself, make ourselves a party to the war. Nor can we take this step, without incurring this heavy responsibility, until Mexico herself shall recognize the independence of her revolted province.

We have no official information of the precise state of our relations with Mexico. Enough is known, however, to satisfy us that the conjecture is eminently critical. Let us be scrupulously careful that we do nothing to countenance, and all we can to prevent, the calamity of a war. We are now engaged in a fearful and desperate struggle to reform our Federal system of Government, by throwing off the corruptions under which it is rapidly sinking.

In this state of things a war with any country would be the greatest of calamities; for we could scarcely hope to come out of it with any thing but the mere wreck of a free constitution, and the external forms of a free government.

But may heaven avert these inauspicious omens, and direct all your measures to the advancement of our true glory and lasting happiness as a free and favored people.

GEORGE McDUFFIE.

SLAVERY.

EXTRACT FROM AN ADDRESS

Of the Ladies' Anti-Slavery Society, of Fall River, to the Christian Women of Fall River.

'But we believe that most of those whom we address, do think that slaveholding is wrong, though but few have been convinced that they can do anything to abolish it; and perhaps some of you believe that we have no right to do anything. Of the latter we would inquire have you a right to do all in your power to convert the heathen to Christianity? Have you a right to send the Bible abroad? Have you a right to obey the command to 'rebuke your neighbor, and in no wise to suffer sin upon him?' Are we not all neighbors? Are we not all brothers and sisters?'

To the former, who see nothing they can do, we would recommend that you improve every opportunity to become acquainted with the subject, and prayerfully seek, with full purpose of heart to know your duty, with a determination to perform it, and you will find enough to do. Most of you (like the generality of the daughters of New England) are accustomed to labor; and your labor is a source of happiness; your toil is sweetened by the comforts it affords you, by the delights of home, and fire-side enjoyment. Mothers, your children are your own, and when fatigued with the cares of the day, you may sit down at evening with them around you, and rest at night without fear that they may be sold and driven away in the morning. Contrast, we entreat you, with yours, the situation of those who possess nothing they may call their own. Of their own children—any, their own bodies they are denied the ownership. Regardless of 'the claims of new-born infancy,' or the sickness of those who are dear to them, those mothers are driven day after day to unrequited toil, with the fear constantly before their eyes, that when they return at night, of those with whom they parted in the morning, some will have been sold to the merciless slave trader. Wives, have you no sympathy for those whose affections are wholly disregarded, when, for a master's gain, a husband may be sold to the highest bidder? Daughters, can you realize the feelings of those who daily behold their parents driven to the unpaid labor of the field, urged by the driver's whip; and who, when their parents are sick, may not administer to their comfort? You may reserve from your wages a daily pittance, with the sweetest and holiest thought, 'this shall purchase comforts for my sick mother; this shall alleviate the distress of my father.' And when your daily task is performed, your feet carry you lightly to your homes, formed, your feet carry you lightly to your homes, formed, with the evidences of your filial affection. Do you know that for the daughters of slavery there are no pleasures like these? Their toil is not sweetened by rewards like this. Have you any pity for them?'

Sisters, you who have given your youth to the service of your Redeemer, let us plead with you for those who know him not; whose minds are

kept in ignorance of 'the life and immortality brought to light by the gospel,' in this land of Bibles and Ministers. Do you ask us what you can do? you can read—and think, and talk, and pray on this subject. If you believe that slaveholding is sinful, fear not to say so. If as sin, you believe that it ought to be immediately and unconditionally abandoned, say so without fear, and shrink not before opposition. There are wise and good men in this country, who have given their time, their all, to this cause. They are spreading before the American public, a flood of light, on this dark subject, which cannot be resisted; and they want means to go on—cannot you spare from your wages a monthly allowance for the benefit of those who never receive any? If you can do it in no other way, cannot you deny yourselves a small portion of the expense now laid out on your apparel? Could you see those dejected, half-clad women, you would willingly spare some unnecessary articles; and by so doing, for duty's sake, be assured you will be laying up treasures in heaven, and securing to yourselves a source of true peace in this world, which, with all its sorrows, it cannot take away.

We come now to a class, on whom, we think, rests a responsibility of no ordinary weight.—The wives and daughters of clergymen. You, certainly, cannot plead that you have no influence. The female members of the churches with which you are connected, look to you for examples. It is in a great measure in your power to direct their influence for, or against this righteous cause. If you wear the Anti-Slavery armor they will; if you reject it they will. Over your husbands and fathers you exert great influence, and through them, over the congregations in which they preside. It is in a great degree for you to say whether those congregations shall be on the side of the oppressed, or the oppressor; on the side of justice, mercy, and truth, or, oppression, violence and wrong. You may indeed say, that you do not approve of the measures of the Abolitionists; but, if you believe that it is wrong for man to claim property in man, and for women to be held as she is held, without any protection from violence—and you know that it is done by members of churches in fellowship with you—you ought certainly to say so; if you believe it is wrong to put out the eyes of the mind, to destroy moral feeling, in short, to brutalize the image of God; and you know that it is done, you ought certainly to say so; and if you know that professors of Christianity in the Northern States defend and uphold this system of wickedness and corruption, and you believe it is wrong, you are in duty bound to raise your voices against it, and to 'labor as women never yet has done' to direct all your influence towards its overthrow. What will be your excuse when you meet these sufferers in that day, when all worldly distinctions are destroyed, if you now withhold your power to labor, and to plead in their behalf? Fear you not the reproach—inasmuch as ye did it not unto one of the least of these, my brethren, ye did it not to me?'

COMMUNICATIONS.

[For the Liberator.]

SCENE IN A STEAM-BOAT.

BROTHER GARRISON.
Having stayed at New York till the close of our intensely interesting meeting, I embarked on board the Massachusetts, for Boston, last Friday afternoon. Messrs. Thurston, of Maine, Hazleton, of N. H., Towne, of Mass. W. M. Chase, of R. I., and W. H. Burleigh, of Conn., were also on board. The weather was fine for the season, and our passage was very agreeable. In the course of the evening, brother Hazleton and myself commenced an amicable discussion on the duty of abstaining from the produce of slave labor. Many passengers soon gathered around us, and manifested considerable interest in the debate. Mr. Thurston, seeing the favorable opportunity for getting our sentiments before the minds of the listeners, threw out an objection to abolition, which I met and answered to the apparent satisfaction of the bystanders. Mr. Hazleton took the hint and brought forward a great variety of popular objections to abolitionism, which I answered as completely as I could in the time he gave me between one objection and its successor. The audience manifested a deep interest in the discussion, and exhibited considerable sympathy with my side of the argument. About half-past eight, one of the listeners moved that a chairman should be chosen, and that the speakers should take such a position that more of the passengers could share the benefit of the discussion. This was unanimously agreed to, and Mr. Thurston was called to the chair. It was agreed that we should discuss the following question: 'Are the measures of the abolitionists justifiable?' This question had occupied our attention for about an hour, when a gentleman present, who had travelled considerably at the South, asked me what I supposed would become of the slaves when emancipated. I had just commenced a reply, when the captain of the boat came into the meeting, and in a very rude and blustering manner ordered us to disperse. He said we were making disturbance in the boat, and he should not permit it any longer. The chairman immediately left his seat, choosing rather to yield to the prepotency of order, than to get into a quarrel. There were many present, however, who did not choose to let such domineering pass unnoticed. They collected together in the centre of the boat, and manifested very strong disapprobation of the captain's conduct. Though I was the one that was gagged, yet my opponents, in the true spirit of free discussion, seemed to feel as deep an interest as if their own mouths had been shut. The captain was a young man, named Joseph Comstock, who had had the management of the boat for a short time only, and he evidently had not learnt that he who ruleth his own spirit is better than he that taketh a city. Finding a torrent of opposition excited against him, he sent down a friend of his to make an apology. You will judge whether he mended the matter at all. It seems that he sent down a note soon after the

chairman was chosen, ordering the speaker to desist. The note was handed to the chairman, who went directly to the captain's office, and explained to him that it was not an address, as he had supposed, but a discussion mutually agreed on between a number of passengers. The captain seemed satisfied with the explanation, and brother Thurston resumed his seat. Capt. Comstock went down soon after, and found his colored waiters, who said they had nothing to do at the time, intently listening to the remarks of the speakers. Among them was a colored man from New York, named Wm. Bedford, who was going to Providence, to go on board the Providence steamboat, as waiter. The captain, being grieved that we should dare to discuss a question so repugnant to his share of the public sentiment, was apparently willing to find an object on which he could manifest his spite. He asked the young man if he belonged to the boat. Bedford readily told him he did not, and was instantly ordered to go forward. This, he says, he started to do, but not soon enough to please the captain, who seized him by the collar to help forward this process of colonization a little more rapidly. He raised his hand in self-defence, when the captain struck him furiously in the face, so as to draw blood to the amount of a quart, as one of the waiters told me. This encounter having ruffled his feelings somewhat, his friend, the apologist, told us that he said, in that moment of excitement, what he would not have said if he had taken time for more mature reflection.

The apology, of which his version of the above facts formed the substance, seemed to calm the minds of many present; but it did not prevent them from grouping together in little knots, and discussing the subject of slavery, and animadverting on the captain's conduct, which had been so forcible an illustration of its spirit. The interruption had the common effect of a mob. I saw Wm. Bedford next morning, who confirmed the account the waiters gave me, and told me his face was quite painful. The marks, which were distinctly visible, even though he was lying in a dark berth, confirmed the statement he gave.

There were many on board, who blamed the captain for having taken different prices of different passengers, who had the same accommodations, charging some \$5, some \$5.50, and others \$6, which was the fare mentioned on the bills. It is to be greatly regretted that the Cleopatra has been taken from the sound, as she might have prevented such imposition upon the public. The morning before the boat started I went on board, and the captain told me the fare was \$5; and there were many others who had been told the same, and were expecting to be carried for that, till they got on board, when they were required to pay \$6. I presume an opposition boat will be upon the route early in the spring; and if so, all true patriots, who do not like to countenance imposition, will patronize the opposition.

It may be news to some of your readers, to learn that special facilities for card playing are granted on board the boats running through the sound. Long before our discussion commenced, three or four companies of gentlemen had been supplied with cards, tables, lights, &c.; and no one had made the least objection to their occupying a large portion of the cabin in this manner. But when a number of us chose to occupy one end of the cabin, in talking upon the most important question which can ever occupy American citizens, we were making a disturbance which could not for a moment be tolerated. The events of the evening showed to me, and perhaps they convinced the captain, that the spirit of freemen will not always bow to the genius of slavery.

Truly yours,

Dec. 8. N. SOUTHWARD.

A GOOD EXAMPLE.

ASHBURNHAM, NOV. 29, 1836.

Dear Sir,—In behalf of a portion of the citizens of this town, anxious for the speedy emancipation of the oppressed, I commit to your care our petition to Congress for the abolition of slavery and the slave-trade in the District of Columbia. We do not present this petition as an experiment, but from a sense of obligation to do what we can to accomplish this desirable object. Some object, and say it will do no good—Congress will not hear the petition—they will reject it. That will not be our fault. We discovered that the petition, last winter, gave Congress much uneasiness, which chiefly arose from a sense of the responsibility thus placed upon them. The sacredness of the right they dare not trample under foot. As a shift, they complained of disrespectful language in the petitions, as a reason for rejecting; and last, not least, the petitioners were so few, a mere handful, that they were not worth noticing. These circumstances, among others, have aroused the people of this town, though situated on these cold hills, and in these lonely valleys; yet in our breasts are hearts that beat a response to the call of every sufferer; and while our voice is free, we are determined to use it in obedience to Him who gave it, and preserved it until the present time. There is one fault in our petition—the language is rather ambiguous. We think a more simple one would have rather better success. We suggest that a blank be prepared for legal votes, and another for persons from 12 to 21.

There are none on the petition under 16; and but a few under 21 years of age. The number of persons, whose names are on this petition, is 215—and there are two-tenths (two school districts) of the town, which have not been faithfully visited. We have an eye on them for next year.

There is also a large religious society in town, who are mostly prejudiced against our movements. Any thing coming from the hands of the hateful abolitionists must be bad. The town numbers about 1500 souls. Our ladies' petition has 256 names. If other towns will make even as small exertions as we have made, Congress will find that the 'mere handful' will take a pretty large hand to hold them. If they are all laid on the table, they must have a large one. Let the freemen of Massachusetts speak out. Let the freemen of the land speak out, and the voice must be loud and long, and not cease to cry for the suffering, and dumb, till God send deliverance, remembering the importunate widow.

In behalf of the petitioners,

GILMAN JONES.

FEMALE INFLUENCE.

To the Editor of the Liberator:

Sir—Whatever differences of opinion there may be respecting the lawfulness of war, I presume that there are but few Americans, who have not admired and exulted in the self-devotion and heroic constancy with which the females of the revolution endured great suffering and privation, that they might not retard their friends in their efforts to resist oppression. They thought no sacrifice too great to be made for that cause, no evil formidable enough to be shunned, if the good of the country required that they should be confronted and endured. The spirit of patriotism glowed in their breasts, their hearts throbbled high with the hope of liberty, and principle—unswerving, uncompromising principle, which all admire, whatever may be thought of the means used to maintain it, nerved them in the hour of trial. The widowed mother, in accordance with what she deemed her duty, was seen to gird her stripling son with his father's sword, giving him to the cause without a murmur. Wives, repressing all common feelings of the female heart, urged their husbands to the tented field, there, perchance, to bleed and die for freedom. The blushing maiden would listen to no tale but that of her country's wrongs. The ordinary selfishness of the human heart seemed annihilated; they felt that they were acting, not for themselves only, but for unborn millions. Weak, timid and retiring woman breathed and lived only for her country. With soft, persuasive art, she stimulated even rough and hardy men to toil, to bleed, to perish in defence of equal rights.

But there is a higher and a holier contest now waging, Mr. Editor, which demands of the females of America, and more especially of those of the North, a more enlarged patriotism—a patriotism wide enough to embrace the universe in its schemes of light and mercy, and the same sacrificing spirit—the same burning and untiring zeal—the same determined resolution, which enabled their ancestors to pledge all, to secure all that man holds dear. In this moral contest, this bloodless field, this war of justice and mercy against oppression, of truth against falsehood, of righteousness against iniquity, of American principles against tyranny, shall woman's voice be heard only in low and feeble whisperings? Can it be that the daughters of New England, that the women of America are become recreant to the sublime principles of their parents? Do they indeed hold it certain, that all men are endowed by God and nature with an inalienable right to life, liberty, and the pursuit of happiness? Or do they deem these noble, heaven-born principles to be philosophical dreams, rhetorical flourishes, or splendid absurdities? No! never! it cannot be. A pure fountain sends forth clear waters. The daughters of America will be heard; wherever there is suffering, their hands will be stretched forth to save. Already do we hear the sound of many voices speaking peace and hope to the weary and oppressed children of Africa.

The only reason why a large majority of our intelligent and respectable females are not at this moment engaged in a cause, where the actors might be envied by the angels of heaven, is, that they are yet ignorant of the unutterable wickedness of slavery. Can we, Mr. Editor, wonder at this, when there are so many husbands and brothers to disguise or conceal the truth? To attribute their present apathy to any other cause, would be foul slander. If the evils of slavery, in all their enormity, could be shown them—could they see American slavery dissected, and laid in its loathsomeness before them, supported and defended as it is by church and by rabble, by saint and by sinner, by rulers and people, they would rise in virtuous indignation, and destroy the monster with a frown. I trust, and I believe, that, in spite of all the care and watchfulness of interested men—of gentlemen of property and standing—to ward off the rays of truth divine, that slavery will be known to our ladies as it is;—then, and not till then, will the majority emulate their mothers in their zeal for liberty and human rights. Their mothers, under a sense of what they thought duty, girded their loins with weapons of death, and sent them to the bloody field; the matron and the maiden looked to strife and carnage for liberty; all earthly ills seemed to await them, but they failed not in the hour of trial. But how different the present contest, and how different the feelings with which the women of America should engage in it! They are not required to urge forth their dearest friends to maintain principles at the cannon's mouth or sword's point. With peace on earth, good will to men, for their motto, they have only to entreat them to take the word of God in one hand, and the constitution in the other, and to raise their voices against a system, which blights and crushes every sentiment that ennobles man; they have only to call upon them, by every principle of justice and purity, to mingle voices with them, in condemning a system which annuls the marriage tie, destroys all parental and filial obligation, denies the right of the mother to call her slumbering babe her own; a system which produces every species of licentiousness, and not to be named wickedness; which renders God's laws and the laws of nature as nought, and places in their stead the will of the basest and most despicable of all tyrants, a republican American tyrant.

But there are some who say, that the subject of slavery is one with which woman should not meddle—it is, say these wiseacres, 'a political question.' But, as I have not arrived at that clearness of intellect, which intuitively perceives the truth of Mahomedanism, I shall for the present maintain, that the women of our land have intellects, sentiments, feelings and souls, the same as men; and that, consequently, they have something to say when intellects are wasted, sentiments perverted, feelings outraged, and souls lost—though the frank and chivalrous South would fain have it otherwise. Well does she know the patriotism, the benevolence, and the refinement of northern females, who are in no respect inferior to their sisters of the South. The oppressor of his fellow man is well convinced in his own mind, that if the women of our country should bring their philanthropy to bear upon the subject of slavery, it must fall. Well does he know, that when they come to view the innumerable and unutterable wrongs, which, for centuries, have been inflicted upon the unoffending and unresisting Africans, the doom of slavery is sealed. Woman, such as she is in America, will not

Behold unheeding,
Life's holiest feelings crushed;
When woman's heart is bleeding,
Woman's voice will not be hushed.

The man-holder is aware of this; he cannot doubt it, as he views the many ways in which the genius of philanthropy expands itself beneath the fostering care of woman. North and south, east and west, her voice is heard pleading in winning tones for the degraded and the oppressed—for the arrogant Chinese and the gentle Hindoo, the voluptuous Persian and the haughty Turk, the elastic Greek and the suffering Pole, for the lost sheep of the house of Israel, for the sunny isles of the South Sea, and the stately red men of our

own forests. Can it be, Mr. Editor, that, amid all her schemes of light and benevolence, the scourged and oppressed Africa-American will alone be forgotten? Whilst the torch of science is shedding its rays on all others, at her command, will she leave the slave to pine in despondency and degradation, uncheered by her voice? Again I say, no. Woman's voice is now heard, but it will speak yet louder, when she feels it her duty and her privilege to come forth against American slavery. The south, with snaky art and fiendish eloquence, will strive to enlist a sickly sensibility in her behalf. She will endeavor to rovince the 'ladies,' that the contest is one which delicacy and refinement should avoid; that it is purely a political contest, in which none but Amazons will engage. But great is the truth and it will prevail, and it is a base libel on the intellects of northern females to suppose that southern sophistry will much longer conceal it. The truth will soon be known, and woman's heart will kindle and blaze with Christian philanthropy and enlightened patriotism; her zeal will hasten on that glorious period, when the black American will, for the first time, hear the voice of true kindness; when he will be shown that he has a soul to be saved, an intellect to be cultivated; that he is no more, by the cupidity of man, to be separated from the wife of his bosom, or the little ones of his affection; but that he is subject to the same laws, the same usages, the same customs—that he is to possess the same rights, the same privileges, as other men; that his children may be educated, that the temples of art and science, so long closed against him, are wide opened to all; that his chains are broken forever; that the black man, the red man, the white man, can all seek for happiness through the same channels. Then will his soul and intellect expand; then, as he stretches forth his fetterless hands to heaven, in all the dignity of freedom, he will exclaim in exulting tones, 'I am indeed a man and a brother!'

EQUALITY.

THE PROSPECT BEFORE US.

In the present state of the cause of emancipation, with some reasons for grief, there are abundant grounds for hope and congratulation. Whoever has regarded the signs of the times, during the past year, has no doubt observed a remarkable change in the public conduct, in regard to the treatment of abolitionists. Places which, a year ago, could each furnish a respectable mob, ready to tear in pieces any one who should presume to question the sacredness of the prospective eternity of Slavery, have during the past season suffered the presence of anti-slavery assemblies, while not so much as a dog has opened his mouth against them. As instances, witness the changes in New-York, Utica and Boston—say, in Boston, where a year ago, a mob, consisting of 'gentlemen of property and standing,' very soglely considering that a meeting of a few ladies, in a quiet and peaceable manner, might hasten the dissolution of the Union—patriotically entered into a combination to prevent so portentous an assemblage. Indeed, throughout the country, a very considerable number of those who intend to do right in the means, but who have been induced to step forward and apologize for slavery, merely because they have been accustomed to consider every thing which is old as sacred, have somewhat changed their minds, and begin to think that the abolitionists may really not be quite so bad as Beelzebub. Even the most zealous slaves amongst us, the jackalls of the Demon of Oppression, have become tired of their thankless office, as volunteer advocates of the South, from whom they get nothing but kicks and cuffs, in recompense for their deplorable and sympathy, and to doubt whether it may not be as wicked actually to hold men in bondage, to sell a man in the same manner with a calf or a pig, as it would be to consent to the principle of slavery in the abstract. The situation of this class is very like that of the old man, of whom I read in Perry's Spelling Book, in the days of my truancy, (oh, how real seems the picture before me of the old man quietly trudging along beside his beast!) who tried to please every body, but pleased nobody, and lost his ass into the bargain. They first tried to please the slaveholders, by a vile trucking to southern arrogance, and by praising the institutions of the South. But in this they miserably failed, for even Southerners, accustomed as they were to enormities, being brought up in the midst of them, were shocked and disgusted with seeing men reared in the land of the Pilgrims, step forward to land a system of abominations, which they were themselves ashamed to defend, except upon the plea of necessity, and only begot of their northern allies to put down the abolitionists. These 'dough-faces' then turned to the more sober and conscientious people of the north, beseeching their aid in assisting to catch and gag the abolitionists, who might say something which might reach the ears of the South, which might provoke them to destroy the Union; (see the house that Jack built); and thus throw out of their hands the rod which they had flourished over our heads for the last forty years. They were very properly answered, that it was a bad sign when a subject would not bear discussion; that if Slavery could not justify and uphold itself, it must fall; and that holding these views, they could not conscientiously assist in the execution of the abolitionists, who were only exercising an undoubted right, in discussing a subject which agitated the whole nation. 'What kind of justice would it be,' said they, 'to forbid one side of a question to be discussed, but listen to every thing, and believe every thing, on the other side? The South and we are continually clanking in defence of Slavery, and surely you will not confess yourselves afraid of the arguments of a few poor, weak fanatics, who are so rash as to speak against your glorious system. No, gentlemen, you must fight your own battles, and defend your own sentiments, which you have the honor to hold in common with the Arabs and the Turks, and with hardly any body else. Besides, we beg you to attend to general consequences a little. If we fall in with your plan, for this time, where will these things end? Suppose the abolitionists should by and by become a majority, and take it into their heads to prevent us from speaking a word on Slavery, except what they might put into our mouths; how should we relish that? No, gentlemen, we cannot consent to proscribe some of our best citizens, and prepare a rod which may peradventure come upon our own backs, even out of compliment to the magnanimous South? And take care, that, in your endeavors to put down free discussion, you do not imitate the bear, who, with the best intentions, attempting to brush a fly from his master's face, unfortunately scratched off his nose.' Foiled in this attempt also, these 'dough-faces,' just before the fall elections, came to the abolitionists, with hat in hand, begging their interest and their votes. Their reception here, remains, in part, to be seen, but I hope the abolitionists will be in no hurry to trust a set of men, who have no other principles than the seven which John Randolph, I believe, assigned to a certain politician, namely, five loaves and two fishes.

In this change from contumely to respect, in the department of politicians towards the abolitionists, we discover a sign of the increasing power of the latter. Multitudes too, are daily coming into the ranks while the tide of abolition is rolling wider, and deeper, and swifter. The friends of the cause in Great Britain are sending the voice of their cheer across the Atlantic. France is revolving the question of liberating the slaves in her Colonies. The Southern States will soon have to stand alone against the moral indignation of the world. I repeat it. The Southern United States will soon have to stand alone against the moral indignation of the world. Are they prepared for this? Public opinion is a powerful thing. Napoleon found it so, even when surrounded by a million bayonets. Let the South consider the subject. In view of this state of things, the friends of emancipation have abundant encouragement to go forward. Let them persevere till the last shackle shall have fallen from the slave, and America shall stand forth to the world, as indeed the country of republican liberty.

S. L.

FIRST ANNUAL REPORT OF THE SOUTH READING FEMALE ANTI-SLAVERY SOCIETY.

This day brings with it the first anniversary of our society. It is with humble gratitude that we look back on the events of the past year, hoping the little we have endeavored to do for 'those in bonds,' may be blessed to their good, by Him who heareth the 'cry of the laborers whose wages are kept back by fraud.' God has commanded his people to 'undo the heavy burden,' and let the oppressed go free. The Son of God came to proclaim 'liberty to captives,' and has left us an example 'that we should follow his steps.' In obedience to Him, we have endeavored to proclaim liberty as far as our feeble powers would admit.

In thus pursuing our duty, we have not been assailed by the infuriated as some of our sisters have,—we have assembled in peace, unmolested, and undisturbed. But we have met the frowns of the indifferent, who say that it is worse than vain for us to spend our time and money for we know not what—that we are very enthusiastic,—that all we are doing is only making it worse for the slave, fastening his fetters tighter upon him. We are ridiculed, called foolish, weak-minded. But, alas! they forget that we are commanded 'to do unto others as we would they should do unto us.' Notwithstanding the cold indifference of those who call themselves friends, we have proceeded in the path of duty. Even these, our opposers, know that it is an abomination in the sight of God, to hold a human being as property, one of God's intelligent creation,—that it is heathen-daring impunity to buy and sell the 'image and likeness of God'; it is a sin that will ere long, we fear, call down the wrath and indignation of a just God upon its advocates. We are asked, what can we do? and what have we done? There is much to do; and much that may be done. The last year we have done but little. Our society at its formation consisted of only twelve members; its number has increased to fifty. We have made the Rev Isaac Sawyer, Jr., life member of the Massachusetts Anti-Slavery Society. We have had two lectures, which gained an addition to our society. We have circulated a few publications. We have also remembered that we must work with our hands, as well as our less favored sisters. For this purpose, we have had eleven meetings.

We have neither felt nor labored as we ought for the oppressor nor the oppressed. We are determined the close of another year shall not find us thus totally engaged to the body slumber. We will invite all to aid us in this great work, trusting in God, we are determined to go forward, unheeding the powers that oppose us,—as sisters; to plead for our sisters who are wickedly denied the liberty of pleading for themselves. Opposition we have and opposition we must expect. But let our enemies rage and madly array themselves against us—let them roll upon us their 'idol car,' they cannot crush us; let them threaten more closely to shut out the light of eternity from the imprisoned soul, and load their victims with chains and stripes—already they begin to gnaw their tongues for pain, knowing their time is short. They are not invincible. God is on our side, and will fight for us. The word of God shall prevail—the poor down-trodden, neglected, miserable slave, shall rise to the nature and dignity of man. *Onward* shall be our motto as long as there is a slave on the earth. Our cause shall prosper, it is the cause of liberty. We have not got to crouch to a monarch and ask for mercy. No, it is justice we demand. It is for the right of man that we contend; for the great, unalterable principles of truth and righteousness. Our weapon is truth wielded in love. And may we all remember that, we have got to meet each other, the master and the slave, at the bar of an impartial God; let us so act that it may be said of each of us, 'She hath done what she could.'

In behalf of the South Reading Female Anti-Slavery Society.

MARY A. AVERY, Sec'y.

South Reading, Nov. 22, 1836.

Noted, that the foregoing report be published in the Liberator.

M. A. AVERY, Sec'y.

SLAVERY IN THE DISTRICT OF COLUMBIA.

By the Constitution of the United States, Congress have an exclusive legislation over this District in all cases whatsoever. This language is so comprehensive in its import, that it would place Congress on the same footing in relation to the internal affairs of this District, with the different state legislatures in relation to the internal affairs of their several states; unless there exist some difference between the relation which Congress bears to the people of the District, and the relation which a state legislature bears to the people of the state. And it has been contended that there is a difference. It is said that a state legislature proceed directly from the people of the state, and are chosen to represent the interests and sentiments of their constituents—and that they are bound in all their measures to be governed by these interests and sentiments. It is said on the other hand, that the members of Congress proceed from the great body of the people of the United States, and not from the people of the District; and do not therefore represent the interests and sentiments of the people of the District in relation to any of their local concerns. And this being the case, it is said that where a measure affecting the welfare and interest of the District, is made the subject of legislation in Congress, the sentiments of the people of the District ought to be ascertained before the measure is acted upon; and should not pass into a law, unless the sentiments of a majority of the people of the District should be in favor of it. It is, therefore, contended that slavery in the District of Columbia cannot be abolished by Congress, unless with the consent of the people of the District, or a majority of them.

To these views in relation to the power of Congress upon this subject, I would state, in reply, two objections, which I think go to destroy their force, and prove them unsound. One of these objections arises out of the character of a representative government, whether in Congress

or the state legislatures. The other objection is, that Congress are bound to regard as well the interests and sentiments of the slaves in legislation upon this subject, as of the white population, and much more so, as their interests at stake are of a much more vital and imperative nature.

The first objection to be considered, arises out of the character of a representative government, whether in Congress or state legislatures. A representative government does not, I apprehend, imply that the representatives are the mere agents and attorneys of their constituents bound to act agreeably to their wishes in all their measures, whether these wishes are right or wrong, and whether they interfere with the welfare and rights of others. A representative government is intended to be a deliberative body, who are to decide the measures which are proposed for their adoption, to compare opinions with one another, to elicit all the information and arguments which can be brought to bear upon the subject; and, finally, to decide in reference to the justice of a measure, and its influence in promoting the happiness of the whole people, and not merely their immediate constituents. It is more in the nature of a jury or a board of referees, who are bound to decide according to the merits of the case, and not with a view to the interest of either of the parties to it. Were the representatives the mere agents of the people, bound merely to expound and act out their views, it is evident, that all deliberation and argument would be precluded, and they must decide according to their instructions, right or wrong, just or unjust, reasonable or unreasonable. One great advantage, then, of this form of government would be lost, to act as an enlightened and impartial body, free from the passion, and prejudice, and ignorance which might be supposed to operate upon the opinions of the people themselves. If this view of the subject then be correct, it is obvious that Congress would have the right to abolish slavery in the District of Columbia, notwithstanding the wishes of the white population of the District should be opposed to it, if they considered the measure called for by justice and humanity, and the welfare of the whole population, black as well as white.

The second objection to be considered is, that Congress, as a representative government of the District, are bound to consult the interests and welfare of the slaves as well as the white population. And this is a view of the subject which is always left out of sight, in considering the duty of Congress in relation to this matter. It seems always to be assumed that slaves have no rights of any kind, and that their welfare is never to be consulted—that they are not human beings with the same rights and the same feelings with other human beings, but the mere property of their masters; and that it is merely in reference to the effect of the measure upon this property, that their emancipation is to be considered. The slaveholders claim that they have a rightful property in their slaves, as much as in any other articles, and that Congress have no right to divest them of this property more than they have of any other kind of property. They assume a position as sound, and then hang all their reasoning upon it. But this very position is a disputed one, and one which, if it fails, carries away with it all their arguments built upon it. They have, I contend, no rightful property in their slaves, and that Congress are not bound to consider them as such,—that slaves are human beings, with all the faculties of human beings, and all the rights of human beings. This being the case, Congress are as much bound to consider them as their constituents, when acting as a legislature of the District, as they have the white population, and to act as much in reference to their welfare and interests as to those of the white population. If this view be correct, then, the question is easily disposed of, and the right and duty of Congress to abolish slavery in the District easily shown. There are said to be about six thousand slaves in the District. Now if the holding these persons in slavery is clearly wrong, if it is an injustice and oppression, the right of Congress to remove this injustice and oppression is as clear as their right to remove any other injustice and oppression. Suppose a portion of the white population of the District should be disfranchised of any of the rights which the other part of the white population enjoyed, would not Congress have the right to restore to them these rights? Suppose so high a property qualification was required to entitle persons to the right of being voters or of being eligible to office, that a large portion of the white population was excluded from this privilege, would not Congress have the right to remove this disqualification? I think it will not be denied. Why, then, have they not a right to restore to the black men, who are as much their constituents as the white men, all the rights, personal, domestic, and civil, so far as they are qualified to exercise them, of which they have been unjustly deprived? When the contest is between two different classes of their constituents, on the one side one which relates merely to property, and that, too, in a human being; and on the other, the great and fundamental rights of mankind whether black or white, which have never been forfeited nor transferred,—when it is between force and right, injustice and justice, oppression and duty,—why should not Congress step in, and so exercise their constitutional power, as to turn the scale in favor of humanity, justice, and the rights of man?

W. S. A.

GEO. M'DUFFIE'S MESSAGE.

The part of this state paper which relates to slavery, though not so inflammatory as the one of last year, contains doctrine which is clearly unsound, uttered in a tone at once imperious and dictatorial. And it is quite time that he should be informed, and the people of the South generally, that any thing proceeding from them in the form of a menace, or an attempt to control the opinion upon the subject of slavery or any thing else,—or that in the slightest degree goes to abridge the right of free discussion, will only awaken a counteracting feeling here, and produce a spirit of determined resistance. The people of this part of the country have the same right to endeavor to put an end to slavery at the South, that they have to put an end to idolatry in India, or superstition, ignorance and oppression in any part of the world, by appeals to the understanding and the heart. And to take away the exercise of this right, Geo. M'Duffie and the South must satisfy us that their institutions and laws in relation to slavery are just and humane; and not assume the position that every state has the right of determining their own institutions and laws, whether these are right or wrong, just or unjust, humane or cruel,—and that the people of no other state has the right to examine and produce a change in them by moral influence, if they are found iniquitous and oppressive. If they interfere with the rights of a race of men who are too weak and ignorant to understand and assert them, they must expect that the people of this section of the Union, who are capable of perceiving the wrong, and the power of a combined public sentiment to overthrow it, will magnanimously throw their weight into the scale of the helpless and oppressed. And when they leave off doing wrong, we shall leave off interfering—and not before.

As to the menace to secede from the Union, we have always considered it an empty threat resorted to effect a purpose which they are unable

to effect by calm discussion and sound argument, and we have no more belief that they seriously contemplate such a measure, than they do to build a bridge across the Atlantic. Such a measure as this would be an act of political suicide on their part. With a slave population in the midst of them, who are only withheld from insurrection being obliged to encounter an external force from the North—surrounded, too, by the Indian tribes, who would gladly avail themselves of an opportunity of redressing their wrongs, and regaining their soil,—what would be their situation if unprotected by the North? And not only unprotected, but in danger of having this very North and toil-strung yeomanry, with ample resources, slavery among them. How could a Southern army, composed of a body of planters, with their muscles unbraced by a long and arduous state of effeminate ease, contend with such a force, exposed to the other disadvantages before mentioned?

How, too, would the threatened secession effect the object contemplated? How would it prevent the transmission of publications upon the subject of slavery into the Southern States? The character of these publications cannot be known until they reach the persons for whom they are intended, and the envelope is torn off. And this would be the case as well after such secession as before. The person to whom a publication is directed, can, if he pleases, at the present time, instead of reading it, destroy it—and after a dissolution of the Union, he could do no more.

Again, by a provision of the national constitution now in force, however unjust it is in itself, and however great a usurpation of power, fugitive slaves may be reclaimed, according to the construction of the courts. But the moment the Union is dissolved, this provision would cease to operate, and every slave, who should make his escape into the Northern states, would, by their existing laws, become emancipated and free. This measure, then, instead of preventing the emancipation, would promote it, and so defeat their object. It would be truly jumping out of the frying pan into the fire, to use a homely adage.

I would not, by any of the remarks I have made in this article, be understood as desiring or seeking the dissolution of the Union. On the contrary, I deprecate it as one of the greatest evils that can befall the country, second only to the perpetuation of slavery in the United States. But the maxim, 'Pacta sunt servanda,' I think applicable in this case. And if this deplorable catastrophe should happen, let the responsibility and the blame rest upon the heads of those who might have prevented it, by restoring to the enslaved their rights, and not upon those whose aim has only been to discharge their duty faithfully, fearlessly, and impartially.

W. S. A.

EXTRACTS.

From the First Annual Report of the New York State Anti-Slavery Society.

GEORGE THOMPSON.

When George Thompson, the Lafayette of our bloodless and lawful revolution, was driven by persecution about a year ago, from our shores, what abolitionist was there who did not feel that providence a chastisement, and prostrate himself in the dust with the inquiry—'Lord! why is it thus with us?' The humiliation and the injury were appropriate and salutary. But who does not now see, that George Thompson has been doing more for us in America? The Great Master Builder knew in what part of the rising edifice his services were most needed. False brethren were mining for our overthrow in the affections of our British fellow laborers. False gloss upon American despotism and its apologists, were industriously exported by the interested traffickers in 'slaves and souls of men.' George Thompson was needed in England; and yet what could he have done there, without a Breckinridge to accept his challenge, and to demonstrate by his gigantic but vain efforts of his splendid genius and talents, the righteousness of the cause? In the eyes of all Europe, so signally crushed him! It should be noticed also, that the enemies of George Thompson, by driving him with their assassin dirks from our shores, and sending him home to the fraternal embraces of the Wardlaw, and Henghis, and Munnells of his native country, and to the honors of public meetings, with the Provost of Edinburgh and the High Sheriff of London in the chair, have been made the unwilling instruments of proving to the world their own malice and infamy, in reporting him a traitor renegade, a fugitive from the public justice of his own country, when he visited our own.

ABORTIVE ATTEMPTS IN MASSACHUSETTS. Dark indeed, for the interests of the cause we plead, were the prospects held out by these alarming indications, less than one year ago. Particularly ominous did it appear, when the very spot upon which the fires of American liberty were first kindled was selected as the site of their extinguishment—when after the public proclamation of southern lynch law as the paramount code of Boston, and after the cradle of liberty, Faneuil Hall, had become the nursing chamber of slavery, a governor of Massachusetts adventured to suggest in his official message, that a repudiation of the doctrine of '76 by the freemen of that Commonwealth was an offence 'indictable at common law'—when a legislative committee of known accordance with these views was appointed to consider and report upon the southern demands, and when one of the first civilians of Massachusetts,* whose 'Political Class Book' had been for several years current in the public schools, (and which was now discovered to have been covertly insinuating the same slavish doctrine into the minds of our youth,) came out boldly, with the unblushing demand, and a very popular one with the leading men in political and ecclesiastical power, 'that the village and country inhabitants' being no longer held in check by the 'public sentiment' of their betters 'in Boston,' should be prohibited by adequate pains and penalties, from assembling with their wives and children, to hear the 'exciting appeals' of the lecturers on slavery and human rights! The darkness of that hour was rendered still more dense, when a few of the citizens of that Commonwealth whose dearest rights were at stake, and whose advocacy of human liberty was apparently on the verge of being proscribed as a felony, were denied by the Legislative Committee, as a matter of right, the full and fair hearing, which is claimed and enjoyed by every citizen of that Commonwealth who chooses to plead that his necessary interests, to the value of a dollar, are jeopardized by the granting of a proposed act of incorporation to a turnpike company! And yet the very blackness of this darkness was selected by the good providence of God as the central focus of a sudden and bright light. The refusal of the Committee to hear the full defence of the abolitionists, produced an appeal to the legislature. By the preponderancy of the agricultural and artisan members, this appeal was not without its effect. The Committee were directed to allow a full defence. The interest excited by these circumstances drew forth a full public audience in the Representatives' Hall, including a majority of the legislature itself, at the

* Hon. William Sullivan.

BOSTON.

SATURDAY, DECEMBER 17, 1836.

DEATH OF GEORGE BENSON.

DIED, in Brooklyn, Ct., on Sabbath morning last, Dec. 11, the venerable philanthropist, GEORGE BENSON, in the 85th year of his age. He was born in Newport, R. I., August 29, 1752, but in early youth removed to Boston, where he resided a few years, and then became a citizen of Providence, till about the year 1825, when he removed to Brooklyn.

Mr. Benson was a rare example of moral excellence among mankind. In justice, he was an Aristides—in peaceableness, a Penn—in philanthropy, a Clarkson. He began at an early period to exhibit those traits of character, which subsequently shed a lustre over his pathway, like a radiant constellation. As a youth, he was uncommonly studious, though measurably self-taught. He made himself thoroughly acquainted with the best literary and religious works extant, and commonly extracted such portions as were specially deserving of record. In this particular, his judgment and taste were remarkable. His reverence for the Deity was habitual and impressive, and his religious devotion warm without fanaticism, and strict without bigotry. More than forty years ago, he was baptized by the late Rev. Dr. Gano, of whose church he became a member, but ultimately withdrew from it, his religious views and feelings being more nearly allied to those which are cherished by the Society of Friends. He frequently spoke in admiring terms of the character of Penn, Benezet, and Woolman; and of the early and noble testimonies borne by the Friends against war, slavery, and oaths.

In the cause of PEACE, he became an early and a zealous advocate—taking the ground that all wars are utterly anti-Christian, and that physical non-resistance to enemies is a Christian duty. Through his instrumentality, (cordially assisted by the Rev. Samuel J. May,) the Windham County (Ct.) Peace Society was organized, and some other societies. He wrote a great deal, his correspondence extending through two generations, and embracing many eminent persons. He was also liberal in the printing and distributing of pamphlets, tracts, essays, &c. His soul breathed nothing but 'peace on earth, good will to men.'

He commenced his anti-slavery career *pari passu* with Wilberforce and Clarkson, and did much by his efforts and sacrifices to awaken and consolidate opposition to the slave trade. He never compromised with American slavery, but stood shoulder to shoulder with Hopkins, Edwards, and Styles. Franklin, Rush, and Jay acted in concert with him. Like the late Thomas Shipley, of Philadelphia, he continually interposed to deliver the prey from the slave-hunter, and succeeded in a multitude of instances—often perilling his person and property, yet meeting danger and threats with calm determination and steady purpose.

Still prompt and resolute to save, From scourge and chain, the hunted slave; Unwavering in the Truth's defence, Even where the fires of Hate were burning—Th' unquailing eye of innocence Alone upon th' oppressor turning.

Many anecdotes are related of him, which serve to illustrate the moral courage and warm-hearted zeal with which he espoused the cause of bleeding humanity. It deserves to be recorded, that, while so many good men were taken in the colonization snare, he not only avoided it, but lifted up his voice against it at an early period. We have in our possession, a long and elaborate document written by him in opposition to the American Colonization Society, even before the Liberator made its appearance. Notwithstanding the hue-and-cry raised against modern abolitionists, he gave them his cordial sympathy and cheering countenance, and though an old veteran retired from the service, readily buckled on his armor afresh, and fought with youthful ardor and prowess. He was elected President of the New-England Anti-Slavery Society, and filled that office till the Society assumed the title of the Massachusetts Society.

Remarkably cleanly, abstemious and simple in his habits, he took a deep interest in the success of the cause of Temperance. Indeed, every good enterprise obtained his benediction and support. Throughout his long life, he had scarcely known what it was to be ill even for an hour, so excellent was his constitution, and so exactly did he obey the physiological laws of his nature. His soul became early 'embalmed in living virtue,' so that his life was one of singular purity, nothing low or offensive ever escaping his lips, which were the portal of innocence. His conduct scrupulously evinced a womanly gentleness and modesty, in his domestic intercourse, to a degree rarely equalled. In his manners, he belonged to what is emphatically called 'the old school,' characterized by genuine affability, politeness and benignity.

At his house was the abode of hospitality, at which thousands, of every color and of many climes, have been most kindly entertained. When that heroic woman, PRUDENCE CRANDALL, commenced her benevolent enterprise, and through all her difficulties, she found in him and his sympathizing family, encouragement and succor. When she was on trial at Brooklyn, again and again were her scholars generously provided with food and lodging at his dwelling, no other house being opened for their accommodation in that village, on any conditions.

For many years he was a merchant of considerable note in Providence, of the firm of Brown & Benson, which was subsequently known as Brown, Benson & Ives—the late Thomas P. Ives having been from a lad the protégé of Mr. Benson, and by his instrumentality elevated from obscurity and indigence to mercantile renown and opulence. As a merchant, Mr. Benson was enterprising, skillful and fortunate—conscientious and liberal in his dealings—and greatly respected at home and abroad.

As a husband and parent, none could exceed him in affection, solicitude and tenderness. But his love for his own, though intense and abiding, was not selfish: its centre was in God, and its circumference embraced all mankind in one common brotherhood. A wife and seven children deplore his loss, and yet, smiling through their tears, rejoice to believe that it is his gain. They have reason to be grateful that he was spared to them so long: his dissolution is not to be mourned as untimely, for it came at a late period, and in the ordinary course of nature.

It is, perhaps, somewhat remarkable, that three of Mr. Benson's oldest and most intimate friends in Providence have died during the present year, namely, Moses Brown, William Almy, and Rev. Dr. Messer. The day on which he was taken ill, he heard of the death of his esteemed friend WILLIAM WATSON of Hartford, the advocate of Peace, with whom he held frequent correspondence. The tidings seemed to affect him deeply.

Although more than fourscore years old, his sight was so strong and clear that he never resorted to the use of spectacles, but read the smallest print with very little difficulty; and he was generally busy in reading or writing.

GOV. RITNER.

The following extract from the message of Gov. Ritner to the Legislature of Pennsylvania, is highly creditable to the head and heart of the writer. It is manly, energetic, and statesmanlike, and ought to be felt as a just and severe rebuke to the Governors of sister states who have 'bowed the knee to the dark spirit of slavery.'

We see in this message of Governor Ritner, the dawning of a brighter day, in which public men will not feel bound to offer their own principles, and feelings, and the rights of their fellow men, a sacrifice on the altar of oppression.

In rapid and startling succession, all the principles of Pennsylvania policy, all the objects of State pride, have been attacked, nor have there been wanting Pennsylvanians to aid in their prostration. First, Internal Improvements by national means; then the distribution of the proceeds of the public lands amongst the States in proportion to representation; next the protection of domestic industry, of which leading article of the American System, Pennsylvania was the champion, and the produce of whose expiring energies is now about to enrich her treasury by the distribution of the Surplus Revenue; afterwards the National Bank; and last, but not worst of all, came the bowing of the knee to the dark spirit of Slavery.

For the preservation of this last and most cherished article of our national political creed, the sacrifice of which has not yet been completed, it is our duty to make all possible effort.

To ascertain what have been, nay, what are the doctrines of the people of this state, on the subject of Domestic Slavery, reference need only be made to the statute book and journals of the Legislature. They will there be found imprinted in letters of light upon almost every page. In 1, Smith's Laws 483, is found an 'act for the gradual abolition of Slavery in Pennsylvania,' with a preamble which should be printed in letters of gold. This is the first act of the kind passed in any part of the Union, and was nobly put forth to the world in the year 1780, in the midst of the struggle for National freedom. This just doctrine was through a long course of years adhered to and perfected, till Slavery ceased in our State. And finally, in 1827, the following open avowal of the State doctrine, was prefixed to the act 'to prevent certain abuses of the laws relative to fugitives from labor.' 'The traffic in slaves, now abhorred by all the civilized world, ought not in the slightest degree to be tolerated in the State of Pennsylvania.'—Pamphlet Laws, page 485.

Not only has Pennsylvania thus expelled the evil from her own borders, but she has on all proper occasions, endeavored to guard her younger sisters from the pollution. On the 14th of Dec. 1819, the following law was unanimously made use of by the Legislature, and approved of by the Governor, on the question of admitting new states into the Union, with the right of holding slaves. 'That the Senators and Representatives of this State, in the Congress of the United States, be, and they are hereby requested to vote against the admission of any territory as a State into the Union, unless the further introduction of slavery or involuntary servitude, except for the punishment of crimes, whereof the party shall have been duly convicted, shall be prohibited, and all children born within the said territory, after its admission into the Union as a state, shall be free, but may be held to service until the age of twenty-five years.'

The preamble to this resolution, too long to be cited at large, is worthy of all consideration at the present juncture. On the much discussed question of slavery in the District of Columbia, there never has been anything like hesitation. On the 23d of January, 1819, the Legislature passed a resolution instructing our representatives in Congress to advocate the passage of a law for its abolition; and the voice of public opinion, as expressed through the press, at meetings, and in petitions, has been unchanging on the subject.

These tenets, then, viz: opposition to slavery at home, which, by the blessing of Providence, has been rendered effectual; opposition to the admission into the Union of new slaveholding States; and opposition to slavery in the District of Columbia, the very heart and domestic abode of the national honor—have ever been, and are the cherished doctrines of our State. Let us, Fellow Citizens, stand by and maintain them unshrinkingly and fearlessly. While we admit and scrupulously respect the constitutional rights of other States, on this momentous subject, let us not, either by fear or interest, be driven from aught of that spirit of independence and veneration for freedom, which has ever characterized our beloved Commonwealth.

Above all, let us never yield up the right of free discussion of any evil which may arise in the land or any part of it: convinced that the moment we do so, the bond of union is broken. For, the union being a voluntary compact to continue together for certain specified purposes, the instant one portion of it succeeds in imposing terms and dictating conditions upon another, not found in the contract, the relation between them changes, and that which was union becomes subjection.

MOB IN NEW-HAVEN.

By the following paragraph and letter, from the New Haven Herald, it will be seen that the mob-spirit displayed itself in that place last Sabbath evening. The citizens of New Haven, it is said, are taking measures to bring the rioters to justice.

PUBLIC DISTURBANCE.—It having been announced that the Rev. Mr. Rand, of Boston, a lecturer for the American Anti-Slavery Society, would deliver a discourse on the immediate abolition of slavery, in this city last evening, a large audience assembled at the Baptist Church, where the discourse was to be delivered. All was quiet until the speaker touched upon the great subject of his mission, when he was loudly and violently interrupted by a body of young men, apparently assembled for the purpose. The speaker attempted to go on, but the violence increased whenever the subject of slavery was mentioned, until he found himself compelled to sit down.—The Rev. Mr. Neale and the Rev. Mr. Jocelyn interposed, and attempted to allay the tumult, but their exertions only served to increase the storm, which continued, at intervals, until the close of the meeting. We are sorry to say that the violence did not end here. A portion of the rioters afterwards visited the dwelling house of Mr. Jocelyn, tore up the fence in front, assailed the windows, and did other damage to the premises, to what extent we are not informed, not having witnessed any of the proceedings.—Herald.

MESSRS. EDITORS:—

GENTLEMEN,—As incorrect statements may be made verbally in reference to the riot on Sabbath evening last from want of information, I wish to state, in addition to your brief notice of yesterday, a few facts, not intending, however, to be very full in reference to the outrage at the church. It should be distinctly understood, however, that the Rev. Mr. Rand, although frequently interrupted, delivered his discourse. The audience were informed of our determination to deliver the discourse, if hours should be required to do it, and were invited to sustain us with their presence, which was done by the greater part of the audience, until the discourse and other remarks were made, and the benediction pronounced.—Mr. Rand accompanied Mrs. J. and myself to our home. We were followed at a distance by a considerable number, who soon offered to enter the house. The door, however, was bolted. They threw a heavy material of some kind against the house, and threw down the fence. They were remonstrated with by a neighbor, who was told to mind his own business, and that if he complained, they would have his house down. They left before 10 o'clock, or about that time. About 11 o'clock a number of the mob had returned—probably twelve or fifteen—who approached the house as I stood at the door. I asked them what they wanted. They made a rush towards the house, declaring that they would let me know what they wanted. I closed the doors as the volley of stones came upon the house. Mrs. J. was in the parlor, and providentially escaped as the stones were crushing the blinds and windows. They took large stones from my wall, and beat in the blinds and windows, some of which lie on the floor as the evidence of their ferocity. I should state that before the last attack, they inquired of a neighbor who had just left my house, if Mr. Rand was within, and they were assured that he was not, having previously left for his lodgings.

The number of the rioters around my house could not probably have exceeded twenty in number, and were apparently of the same baseless class as outraged every feeling of honor, religion and decency, at the church. As this outrage upon myself and my associates is purely on account of principles of liberty which we promulgate, and to which we religiously adhere, sustained by the Constitution of this State and of the United States in the exercise of FREEDOM OF SPEECH, I have not resorted to carnal weapons of defence nor to the civil power.—What is the duty of citizens and of the College, in reference to the order of society, I leave for them to decide. It is a satisfaction to know that scarcely but one feeling of indignation exists in this city in view of this outrage.

Respectfully yours, S. S. JOCELYN.

New Haven, Dec. 6, 1836.

So much for the allies of Joseph Tracy, Leonard Bacon & Co.!!! A correspondent at New Haven writes to us as follows:

'The Baptist clergyman, feeling rather sore at such treatment, on last Sabbath evening, Dec. 11, spread a plaster for his wound. A small portion of his sermon was in advocacy of the right of free discussion, but the far greater part of it was devoted to the abuse of abolitionists, and their measures and agents—adding, that he 'had no doubt the young men, who made the disturbance, were ingenious, high-minded young men.' Rioters in the house of God—midnight violators of private dwellings—and yet high-minded young men!! Having thus apologized for being grossly insulted, he will not be envied all the ease his plaster will give him. 'Whip a spaniel, and he'll lick your feet.'

The letter of our beloved coadjutor GERRIT SMITH is received, and most gratefully appreciated.

The spirited proceedings of the Rhode Island and Connecticut Convention, on the subject of slavery, we shall gladly publish in our next paper.

NOTICE.

An adjournment of the regular quarterly meeting of the Boston Colored Male Temperance Society will be held at the Infant School Room, in Belknap Street, on Thursday evening next, Dec. 22d, at 7 o'clock, when the following question will be continued open for discussion: 'Is the principle of voluntary pledges to total abstinence from the use and traffic in all intoxicating liquors, as a drink, the only effectual remedy for the removal of the evils resulting from intemperance?'

Gentlemen present will be respectfully invited to take a part in the discussion.

By order of JOHN DAVIS, President.
THOMAS COLE, Secretary.

Boston, Dec. 17, 1836.

NOTICE.

A Protracted Meeting will commence in West Centre Street, Boston, (Bethel Society,) on the 17th of December. Brethren in the Ministry are invited to attend.

Also, on the 22d, an Address will be delivered before the Society, preparatory to the adoption of a Disciplinary for the Government of the Church. All who are friendly to the Society are respectfully solicited to attend, at 7 o'clock P. M.

By order of the Board,
JOHN J. DEBOIS, Clerk.

Boston, Dec. 13, 1836.

NOTICE.

The annual Sermon will be delivered on Sunday evening next, by Dr. Sharp, before the Boston Children's Friend Society, in the Rev. Mr. Ide's Meeting house, Federal street.

Services to commence at half past six o'clock. After which, a collection will be taken in aid of its funds.

Dec. 15th, 1836.

NOTICE.

The adjourned meeting of Ladies, who are friendly to the abolition cause, will be held at the house of Mr. Joseph Clapp, Jr., (near Dr. Codman's Meeting House,) on Tuesday, Dec. 20th, at 2 o'clock, for the purpose of organizing a Female Anti-Slavery Society.

DORCHESTER, Dec. 16, 1836.

LADIES' FAIR!!

The LADIES' ANTI-SLAVERY FAIR will be held on THURSDAY, Dec. 22d, at the ARTISTS' GALLERY, in Summer Street, to commence at half-past 9 o'clock, A. M., and to continue through the day and evening. The articles will be well made, useful and ornamental, suitable for Christmas presents, and offered at the prices of the shops.

The Managers gratefully acknowledge the receipt of articles from

The Ladies Society in East Bradford,	\$23.75
do. do. Cambridgeport,	58.00
do. do. Lynn,	50.00
Friends in Amesbury,	8.00
do. New Bedford,	36.00
Ladies A. S. S. Andover,	13.00
do. of Washington, D. C.,	2.00
Friends in Hingham,	6.00

MC DOWAL IS DEAD.

DIED.—At his residence in Monroe-street, N. Y., Dec. 14th, Rev. JOHN ROBERT McDOWAL, aged 35 years, widely known as the founder of the Moral Reform Societies, and editor of McDowal's Journal for the promotion of purity of morals.

His disorder was general inflammation, arising from a swelling on the knee joint, aggravated by too much walking, and rendered fatal, doubtless, by the severe trials through which he had been called to pass. And after a distressing sickness of about ten days, he fell asleep, quietly, on Tuesday afternoon, at a quarter past 3 o'clock. N. Y. Even.

CHEAP LIST.

Packages containing a copy of each of the following works, may be had at the Anti-Slavery Office, 46 Washington-street, for One Dollar only, less than one third the retail price. Twelve packages for Ten Dollars. All orders enclosing cash, and only such, will meet with prompt attention, and the packages be forwarded wherever ordered.

THE ABOLITIONIST: or Record of the New England Anti-Slavery Society, in 12 Nos. of 16 pp. large octavo, making one vol. and all that was published, with a frontispiece. Subscription price, \$1.00

THE UTTER EXTINCTION OF SLAVERY AN OBJECT OF SCRIPTURE PROPHECY: A Lecture, with Elucidatory Notes—By Rev. Joseph Ivimey, of London, (Eng.) Dedicated to William Wilberforce. London edition, fine paper and handsomely covered. 8vo. 74 pp. London price 2s. 6d. 37 1-2.

A FULL REPORT OF THE TRIAL OF PRUDENCE CRANDALL, of Brooklyn, Ct. for the crime of teaching a school for colored children. The Arguments, on both sides, were written out by the respective Counsel. Large octavo, pp. 34. 12 1-2.

CASE OF THE SLAVE-CHILD, MED.—A full and authoritative Report of the Case of Med, in the Supreme Court of Massachusetts. Comprising the arguments of Hon. Rufus Choate, and Ellis Gray Loring, Esq. for the Petitioner—and of Charles F. Curtis and Benjamin R. Curtis, Esqs. for the Respondent; with the proceedings in the case, and the opinion of the Court. 16

THE WAR IN TEXAS: A Review of facts and circumstances, showing that this contest is the result of a long premeditated contest against the government, set on foot by slaveholders, land speculators, &c. with the view of re-establishing, extending and perpetuating the system of slavery and the slave trade in the republic of Mexico.—By a citizen of the United States. Contents: J. Q. Adams's Speech in Congress; History of Texas Colonization; Commencement of the Insurrection; Review of the Declaration of Independence; Regulations for Constitutional Amendments; Comparison—Pennsylvania and Texas Colonists; Combination of Slaveholders, Politicians, &c.; The opponents of Slavery roused; Remarks of Northern Editors, &c.; Excitement in Mexico; Views of English Statesmen; Austin's Explanatory Letters; Plans of Land Speculators; Colonization law of Coahuila and Texas; Territory claimed by the Insurgents; The Texas Constitution—Slavery; Mexican Laws relating to Slavery; The U. S. Government involved; Mexican Treaty; Annexation of Texas to the United States; Recent Proceedings of the British Parliament; Testimony of Western Travelers and others. Octavo, pp. 54, covered. 16.

MISS GRIMKE'S APPEAL. Appeal to the Christian Women of the South: By A. E. Grimke. Octavo, pp. 34. 6 1-4.

BRITISH OPINIONS OF THE AMERICAN COLONIZATION SOCIETY. Contents.—Letter to Thomas Clarkson, by James Cropper; Prejudice Vincible; Description of Liberia; Fundamental Principle of the American Colonization Society; General Observations; Quotations from the Reports of the American Colonization Society; Real and Proposed remedies, contrasted; Sentiments of the Free Colored People of the United States; Assertions and Evidence; Evil incidents to all Colonies on the African coast while Negro Slavery lasts; Evidence in favor of the Free Colored People; Contrast between Jamaica and the United States; Our duty; Extracts from English papers. 10.

PROCEEDINGS OF THE N. E. A. S. CONVENTION: Held in the Salem Street Church, Boston, May 24, 25, 26, 1836. A full report of Speeches, &c. Octavo, pp. 76. 25.

EXTRACTS FROM REMARKS ON DR. CHANNING'S SLAVERY: With comments by an Abolitionist. 16.

AN ACCOUNT OF THE INTERVIEWS, which took place on the 4th and 8th of March, between a committee of the Massachusetts Anti-Slavery Society, and the committee of the Legislature. 12 1-2.

AN ADDRESS, delivered on the Fourth of July, 1836, at Pine Street Church Boston, in the morning, and at Salem in the afternoon, by request of the friends of immediate emancipation.—By Charles Pitch, pastor of the Free Congregational Church, Boston. From the following text—'We hold it to be self-evident, that God has created all men equal, and endowed them with certain unalienable rights, and that among these rights, are life, liberty, and the pursuit of happiness.'

FIRST, SECOND AND THIRD REPORTS of the Mass. Anti-Slavery Society. 12 1-2 each.

ANTI-SLAVERY ALMANAC FOR 1837.—6 1-4.

PAMPHLET. Contents.—Report on the Condition of the People of Color in the State of Ohio; Dr. Nelson's Letter to the Presbyterians of Missouri, who hold slaves; A. E. Grimke's Letter to Wm. L. Garrison; Anecdotes—Sale of Slaves; The Slave's Sermon; Cruel Treatment; Afflicting Circumstance; Flogging; Abdul Rahkhaman. 6 1-4.

THE WEST INDIA QUESTION: Showing that immediate emancipation would be safe for the masters; happy for the slaves; right in the Government; advantageous to the nation; would interfere with no feelings but such as are disgraceful and destructive; cannot be postponed without continually increasing danger. Also an outline for immediate emancipation, and remarks on compensation. By Charles Stuart. Second American Edition. Octavo, pp. 36. 12 1-2.

THOMPSON'S LECTURE: Delivered in the Wesleyan Chapel, Irwell street, Manchester, (Eng.) in which the following Question is discussed: Can any circumstances justify men in holding their fellow men in Slavery, without incurring guilt by so doing? 12 mo. pp. 24. 6 1-4.

BIRNEY'S LETTER ON COLONIZATION: Addressed to the Rev. Thornton J. Mills, Corresponding Secretary of the Kentucky Colonization Society. 12 mo. pp. 48. 6 1-4.

BIRNEY'S LETTER: Addressed to the Ministers and Elders of the Presbyterian Church in Kentucky. 4.

TRIAL OF WILLIAM L. GARRISON, for an alleged libel on Francis Todd, of Newburyport, Mass. 10.

ALMANACS, 1837.

ORDERS solicited at the Anti-Slavery Office 46, Washington-street, Boston. Dec. 17, 1836.

SOUTH CAROLINA.

So far as the report of a committee can be supposed to embody the sentiments of a State, it may be inferred that the people of South Carolina respond to the sentiments of Gov. McDuffie, in relation to Mexico and Texas. So much of his Message as referred to that subject, was given to a committee, which, after the usual deliberation, has submitted the following report:—

The Committee on Federal Relations beg leave to report on so much of the Governor's Message referred to them as relates to Texas.

The committee fully agree with his Excellency on the propriety and sound policy of the Government of the United States maintaining a strict neutrality with all foreign nations, and especially with Mexico in her contest with Texas; and that we are the last people who should set an example of impertinent interference with the internal concerns of other states. No people can long be safe from foreign combinations, if they themselves are the first to violate the laws of nations, to gratify, on the part of their citizens, a rapacity for gain, in a case where they suppose their superior strength enables them to take advantage of the feebleness of others. If that justice which should always be maintained between civilized States is once abandoned, and the rule of expediency established in its place, the weaker States of the world cannot hope long to sustain their liberties, but must, sooner or later, fall a prey to the predatory spirit of a foreign people, or to the ambition of neighboring tyrants.

Your committee cannot but look upon a war, at this time, between the United States and Mexico, as a calamity greatly to be deprecated, for more reasons than it is now necessary to announce; and solemnly protest against any violation of that neutrality which our government professes towards that State. South Carolina cannot consent, under a supposed idea of self-interest, to violate the sanctity of the law of nations, or that neutrality which should always be guarded by the United States towards a foreign nation engaged in an international struggle. Under the present circumstances, to acknowledge the independence of Texas, and receive her into this Union, could be no less than a declaration of war against Mexico, and of doubtful policy to the older slaveholding States. It is not for this Legislature to determine at what crisis it may become proper, on the part of the United States, to acknowledge the independence of Texas; and should it ever arrive, your committee trusts the Councils of the Nation will be governed by strict justice and the soundest policy, and that she will pursue that course which she has hitherto observed towards other nations, and no other, and that she will not be seduced from the exercise of her sound judgment, through sympathy for others, though justly deserved.

D. J. MCCORD, Chairman.

GEORGIA.

The following ridiculous and impudent resolutions have been submitted to the Legislature of Georgia by a Mr. Bond:

Whereas, during the last session of Congress, various petitions were submitted to and received by that body, having for their object the abolition of slavery within the District of Columbia; and whereas various opinions exist in relation to the right of that body to receive such petitions and to act upon them; and strange as it may seem, that diversity of opinion was found even among the delegates from this State, and we believing that the period has arrived when not only Georgia, but the whole South should present an undivided front upon this all-absorbing subject,

Be it therefore resolved by the Senate and House of Representatives of the State of Georgia in General Assembly met,—1. That Congress has no right, under the Constitution, to interfere with slavery in the District of Columbia, or anywhere else, within the limits of the United States.

2. Resolved, That Congress has no right to receive any petitions, whatever, praying for the action of that body upon any matter whatever, not within the Constitutional sphere of its action.

3. Resolved, That Congress, in receiving petitions for the abolition of slavery in the District of Columbia, violated the spirit of the Constitution, and that the members from Georgia who voted for the reception by that body, grossly betrayed the interests of their constituents.

TO THE FRIENDS OF THE CAUSE.

Seventy agents have been appointed by the Executive Committee, to labor in different parts of the free states; and as the expenditures of the society will thereby be greatly increased, the friends who pledged certain sums at the last anniversary, are earnestly solicited to remit the same as soon as possible; and the friends of the cause generally are entreated to make donations to sustain the increased number of agents, and the publications of the society.

Anti-slavery newspapers are requested to give this notice an insertion.

LEWIS TAPPAN, Ass't. Treasurer.
New-York, Dec. 15, 1836.

LITERARY.

[From the Essex Gazette.]

THE FROST SPIRIT.

He comes—he comes—the Frost Spirit comes! you may trace his footsteps now
On the naked woods and the blasted fields and the brown hill's withered brow.
He has smitten the leaves of the grey old trees, where their pleasant green came forth,
And the winds, which follow wherever he goes, have shaken them down to earth.

He comes—he comes—the Frost Spirit comes!—from the frozen Labrador,
From the icy bridge of the Northern seas, which the white bear wanders o'er;
Where the fishermen's sail is stiff with ice, and the luckless forms below
In the sunless cold of the atmosphere into marble statues grow!

He comes—he comes—the Frost Spirit comes!—on the rushing Northern blast,
And the dark Norwegian pines have bowed as his fearful breath went past—
With an unscorching wing he has hurried on where the fires of Hecla glow
On the darkly beautiful sky above, and the ancient ice below.

He comes—he comes—the Frost Spirit comes!—and the quiet lake shall feel
The torpid touch of his glazing breath, and ring to the skater's heel;
And the streams which danced on the broken rocks, or sang to the leaping grass,
Shall bow again to their winter chain and in mournful silence pass.

He comes—he comes—the Frost Spirit comes!—let us meet him as we may,
And turn with the light of the parlor-fire his evil power away;
And gather closer the circle round, when that freighting dances high,
And laugh at the stick of the baffled Fiend as his sounding wing goes by!

11th month.

J. G. W.

[From the Philanthropist.]

HEAVEN HATH NO BOND MEN.

God of the wretched! hear a mother's prayer,
Oh, let my infant live! tho' I have felt
Oppression's heaviest chain, for my lov'd child,
Hope still survives: a brighter day may dawn.
The love, that won a Saviour from the skies,
May touch the icy hearts of those, who wring
The warm life blood from ours.

My child! my child!

How feebly throbs thy heart! oh, would that mine
Were still'd forever! Now the cold, cold drops
Are gathering on thy brow. Just God and True!
Oh let my infant live. Pardon the prayer!
Thou, who dost know the anguish of my soul,
Teach me to bow. Alas, my child! my child!
Thy little outstretch'd limbs, and trembling breath
Mark the destroyer's touch.

One moment more,

His eyes are turn'd on me. Those quivering lips—
Oh, could they but pronounce thy mother's name—
Vain hope! The last, keen pang of death is o'er,
The last is sever'd. I have none on earth
To love me now. Ah, whither shall I go!
To whom for pity turn? My child! my child!
Oh, would that I were cold and still like thee!
But hark—methinks, a soothing voice I hear,
Breathing of love and pity—Come to me,
Ye that are weary, and I'll give you rest.
And now—methinks my child's sweet tones I hear:
Hark, hark! he sings—

'Why weep my mother! Forever I'm free,
From the chain the oppressor had bound on me.
Look on me, mother, and dry thy tears;
Earth has no crown like thy infant wears.
Heaven hath no bondmen—I'm free, I'm free
From the chain that the white man had bound on me.

'Weep not my mother! I drink of the flood
That flows from the throne of the living God.
Freely I drink, for no tyrant is there
To shed o'er my bosom the blight of despair.
Heaven hath no tyrants—I'm free, I'm free,
From the chain the oppressor had bound me.

'Mother! a mansion of endless rest
Is fitted for thee in the home of the blest.
Thou'ldst be thy portion, tho' bow'd to the dust,
Thou' weary and faint, still in God be thy trust.
Till on, dearest mother, for soon thou'lt be free,
From the chain that the white man hath fasten'd on thee.

'Hark! that sweet song—it is the song of the blest—
Of earth's weary pilgrims, forever at rest.
Mother! I hasten to join in the strain;
Free from all dread of the lash or the chain;
Heaven hath no bondmen—I'm free, I'm free
From the chain the oppressor had fasten'd on me.'

Cincinnati, Oct. 26th, 1836.

M. L. B.

[From the Herald of Freedom.]

THE MISSIONARY TO AFRICA.

Methinks, far off on Africa's strand
I see salvation's herald stand,
And hear him thus proclaim:
'I've cross'd the ocean's surging wave,
To tell you Jesus died to save
Your souls from endless pain.

'I have come from Columbia's soil,
Where Jesus' dearest friends did toil
For sacred liberty;
The trackless deep they wander'd o'er,
And, exiles on a desert shore,
Lived in obscurity.

From them, in God's great name, I come
To offer pardon through his Son
To all who will believe;
I've come to be your teacher kind,
Come to instruct the dark'nd mind,
And will you me receive?

Now one, more grave than all the rest,
Moved through the crowd, and thus address'd
The speaker standing there:
'Go back to your own native shore,
And visit Africa no more,
Breathe for her woes no prayer:

Go back and this sad truth proclaim,
To your own nation's endless shame,
That we will not thee hear.
Since millions of our brethren there
The cruel chains of bondage wear,
And sigh for liberty.

'Here, take your bible, haste, return,
We'll follow nature's light and morn;
Till on the cloud Christ comes;
He'll then take vengeance on the free
On you for the vile errand
Yours to show to Africa's sons.'

Campton, N. H. Nov. 24th, 1836.

A.

MISCELLANEOUS.

THE ABOLITION QUESTION IN SCOTLAND.

The Southern Religious Telegraph gives the following extract of a letter to the editor, from a gentleman of Virginia, now in Scotland, dated Edinburgh, Oct. 3d, 1836; from which our readers will become assured that the interest reported in Great Britain is no fiction. It is real feeling, and will never abate till American slavery is abolished.

'But the subject in which American Christians are more deeply interested, and which is at present causing a most unparalleled excitement in every part of Britain, is American Slavery. You cannot imagine, my dear Sir, the state of feeling that exists on this subject, among a large proportion of British Christians. Since my arrival in this country, I have had frequent occasions to witness among the dissenting clergy in particular, their utter abhorrence not only of the system of slavery, but also of the principles, which are advocated by the greater part of Southern Christians. To maintain that Slavery, in itself considered, is not necessarily sinful, is in their view so repugnant to every dictate of reason and Scripture, that they can hardly reconcile it with their consciences to believe that the advocate of such a sentiment can ever have experienced the regenerating influence of God's grace. This state of things has been brought about chiefly through the instrumentality of the noted George Thompson. This man, by exaggeration and distortion of isolated facts, has so wrought upon the feelings of the Christians of England and Scotland, that it will require no ordinary sagacity and forbearance, on the part of the Southern Christians, to prevent the disruption of that union of feeling and action which has heretofore so happily existed. As an instance of the singular views cherished on this subject, I would state that a missionary meeting or Soiree (to use the Scotch term) in this city, the sentiment was unhesitatingly announced and responded to by the audience, that it could not be expected the American churches would take an efficient part in missionary operations so long as the sin of Slavery was countenanced among them, and the deduction from this assumed premise was, that it belonged to Britain to lead the van in this holy enterprise. It is important to know, that though the members of the established church do not differ materially in sentiment, on this subject, from the dissenters, yet the excitement is confined almost exclusively to the latter. I perceive from a New York paper that the controversy between Breckinridge and Thompson has been republished in America. From the public meetings which have taken place in Scotland, in consequence of that controversy, and from private conversation, I should infer, that while Breckinridge is acknowledged to have exhibited great ability in his arguments, still Thompson is thought to have gained a complete victory. It would be strange, however, if such had not been the result of the discussion—for it would require supernatural power to overcome the prejudices with which the former had to contend. I have been recently informed that it is probable Thompson will again visit the United States on an anti-slavery mission. It is to be hoped, for his own sake, his visit will be deferred for some years. I had some interesting facts relative to the views of British Christians respecting American Slavery, which I should like to have communicated to you, but I find my paper will not admit of it. I have had the pleasure of hearing Dr. Chalmers preach. The last sermon I heard, was one of the most splendid productions to which I ever listened. As a preacher, he is awkward—powerful, and deeply impressive. In private, he is sociable, and remarkably accessible in conversation. His health, though still delicate, is very much improved. His lectures will commence shortly, and will close in April. It is my intention to visit the continent in Spring, and return home in July or August.'

[From the Woodbury (N. J.) Herald.]

A SLAVE QUESTION.

Unfortunate Affray.—We are informed that on Sunday night last an unfortunate affray took place at Swedesborough in this county, which resulted in the serious wounding of one individual, and how many more it is at this time unknown. The cause of the outbreak was this: A family of blacks in the neighborhood of Berkeley, claimed as slaves, were arrested upon the warrant of Donahoe, a noted slave catcher from Philadelphia, and taken before Justice Harker, on Sunday, and detained by him at the Hotel of Mr. Johnson, until Monday morning, for trial. During all the day and evening there were to be seen clusters of blacks in and about the village. The alleged slaves, we are informed, were confined in the cellar of the tavern, and were in irons. About 11 o'clock at night the house was attacked by about forty negroes, come to the rescue of their confined brethren. A discharge of musketry and a volley of clubs and stones were the first intimation that the unsuspecting and afflicted landlord received. The household was immediately aroused and shrank terror-struck to the garret and other private parts of the building. The windows were broken out and the building riddled by bullets and large musket shot. The landlord defended his house as far as he was able, but he had no arms, save a light fowling piece. He discharged it several times and wounded one or more; how badly he knows not. But what is most to be regretted, an aged English pedlar, who had taken lodgings there for the night, aroused by the tumult below from his slumbers, sought refuge, half awake and in great alarm, in the garret. After the noise had a little subsided he attempted to find his way to the bar room—talking as he came, to himself. The landlord heard him and was frightened into the belief that two of the blacks had effected an entrance by way of the trap door, which was known to be open, and he accordingly prepared himself for giving them the warmest reception. Braced himself, cocked and levelled his gun, and in terror awaited their approach; and as the pedlar emerged from the stair-door, discharged a large portion of a heavy charge into his knee. The wound is a very severe one, and bled most profusely. We learn, however, that the physicians who were called to dress it, are of the opinion that he may recover from the wound without amputation, though in all probability, not without the loss of the use of the limb forever. The accident is deeply regretted, and by none more than the unhappy landlord.

On Monday morning the blacks were taken before Judge Harker, and on motion of E. B. Caldwell, Esq., for the prisoners, the case was postponed until Friday next, upon the legal absence of a material witness.

The mode of conducting these claims of our Southern friends to runaway slaves, calls for the serious attention of our law-givers. We would not have them touch the question of slavery in the abstract—it is not necessary that they should. But we would have the process of reclaiming slaves so well defined and clearly expressed as at once and forever to settle these incessant tumults and riotous assemblings, always consequent upon the cry of 'kidnappers! kidnappers!' No man should be touched or molested without legal process—and that process founded upon the real object of the claimant—the reclaiming of his property—and not upon a fictitious charge of debt or theft. The claim made fairly out, our citizens should not only yield obedience to the law, but see that it was rigidly enforced.

(From the N. Orleans Bee of November 26.)

TEXAS.

The Texas Telegraph of the 19th Oct. strongly recommends Gen. James Hamilton, formerly Governor of South Carolina, as a successor of Gen. Houston, in the command of the military force of Texas, and from the tenor of the article we presume that there is some design in the higher powers of the republic to adopt the recommendation.

The Report of the Committee of Foreign Relations concludes by recommending the adoption of the following resolutions:—

Be it resolved by the Senate and House of Representatives of the Republic of Texas, in Congress assembled, That the President be, and he is hereby authorized and empowered to dispatch a commissioner or commissioners, to the United States of America, at the city of Washington, to obtain a recognition of our Independence, and in that event he, or they, be vested with ample and plenary powers to negotiate a treaty for the annexation and admission of Texas into the United States of America, on an equal footing with the original States.

Be it further resolved, &c. That the ten articles now before your honorable body be considered as the basis of a treaty with the United States; subject to such alterations and modifications as the President of the Republic of Texas, in his wisdom, may deem best, for the interest of all concerned, preserving always, as far as can be, the spirit of said articles.

And be it resolved further, &c. That in the event of Texas being admitted into the United States of America, the President be, and he is hereby authorized, forthwith to convene the Congress of this Republic, to finally act upon the same.

And be it further resolved, &c. That should not Texas be admitted into the United States of America, on or before the fourth day of March next, then and in that event, the President of this republic be, and he is hereby authorized, empowered, and directed forthwith to dispatch a commissioner or commissioners to the Court of Great Britain, and the other Courts of Europe, if in his wisdom he should deem inexpedient, to obtain from them the recognition of the Independence of Texas, and that said commissioner or commissioners be instructed, with ample and plenary powers and authority to enter into, and negotiate treaties of amity and commerce, mutually beneficial to all such treating nations.

Extracts from Letters received at the New Orleans Merchants' Exchange, News Room, dated

Velasco, (Texas,) 8th Nov. 1836.

The frequent interviews which are taking place between the members of our cabinet and Santa Anna, have induced the people here to believe that some plan or other is once more brewing, to set at liberty the Mexican tyrant. It is rumored that he has demanded to return to Mexico, through Matamoros, with all the prisoners of war; that he feels confident of his success to resume the dictatorship, in which case, he pledges himself to acknowledge our independence; promising also never to cross again the Rio Brasso. We are not told what securities this man can give in his present situation, for the fulfillment of his engagements; and yet some persons connected with the members of our cabinet, seem to place confidence in the man, and confidently believe that our affairs are on a point of being satisfactorily settled, and that the war with Mexico will shortly be at an end.

The official reports from Matagorda, 29th inst. inform us that not a single Mexican soldier has been seen on this side of the Rio del Norte; and that there exists no apprehension of them ever attempting to cross again that river; but if they do, starvation and the rifle await.

Three commissioners (Mexicans) arrived at Velasco on the 23d inst. from the city of Mexico, (by way of New Orleans,) and proceeded directly to Columbia, to present their credentials to President Houston; they are charged with important business.

(From the N. O. Standard of the 19th ult.)

TEXAS LANDS.—The constitution of Texas prohibits an alien or non-resident from holding lands there. The Congress has now gone farther; for in order to know what lands have proper titles, and what may be considered as disposable public property, a resolution was passed on the 18th ult. which will give no little annoyance to many—in the form following:—

Resolved, That the Committee on Public Lands be, and are hereby instructed to call upon the Empresarios, and others, or their legal representatives in this Republic for an Exposure of their original contracts with the Federal Government of Mexico, or the State of Coahuila and Texas, and of the manner in which they have complied with them, the number of families they have received as colonists, and the amount of land granted within their respective limits. The reports of the Empresarios, or their representatives shall be forwarded to Columbia, to S. H. Everett, Esq. Commissioner of Lands, on or before the 1st of December next.

TEXAS CABINET.—The gentlemen filling the various departments of the Texan Government at Columbia, are designated in the following list: The Texas Cabinet is now composed as follows, viz:

Samuel Houston, President.
Brigadier Lamar, Vice President.
Stephen Austin, Secretary of State.
Henry Smith, Treasurer.
Brigadier Rusk, Secretary of War.
S. R. Fisher, Secretary of the Navy.
Collingworth, Attorney General.
Felix Houston, Commander of the Army.
W. H. Wharton, Commissioner to the United States.

The sent of government will probably be removed to Brazoria.

The public lands are estimated at 450,000 square miles, and the population 100,000.

OBSERVANCE OF NEUTRALITY.—The New Orleans papers of the 1st instant contain the following notice of the sailing of fresh troops from that port for Texas:

NEW ORLEANS, NOV. 1.

Left, in the schooner Urcluin for Matagorda, (Texas,) Captain G. F. Lawrence with his fine company of 'Cincinnati Invincibles.' We have seen it, and pronounce it the largest and finest company that has left this city for many months. Such men will doubtless prove themselves worthy of their cognomen, and be of most invaluable service to Texas.

A GOOD EXAMPLE.—Miss Caroline Wheelock, step-daughter of Daniel Frost 2d. Esq. the celebrated Temperance lecturer, died on the 25th ult. at Union Village, Washington Co. N. York—having by her Will given \$800 to the American Anti-Slavery Society, and \$200 to the Moral Reform Society in the city of New York. 'Slave gave to these Societies,' says a biographical sketch, 'not because she considered these the only ones worthy of benevolence, but because at this time they needed most on account of the persecutions against them.' This is a correct principle—and the example of Miss Wheelock a good one, and worthy of imitation.—Herald of Freedom.

ANOTHER COUNTY SOCIETY.

The Clinton County (Ohio) Anti-Slavery Society was organized Oct. 5, and adopted an excellent Declaration of Sentiments, together with the following among other spirited resolutions:

Resolved, That the principle, that one man has a right to impose the conditions upon which another may enjoy liberty, is in perfect accordance with the spirit of slavery, and that those who fancy they are opposed to slavery while they cherish this principle, are deceiving themselves.

Resolved, That the professed struggle for liberty by the Texans, receives none of our sympathy, believing as we do that their real, primary object is the extension of the curse of slavery.

Resolved, That we feel ourselves called upon by the wrongs of the oppressed, the guilt of the oppressor, the honor of our nation, and the recent assault by our House of Representatives, upon the sacred right of petition, to urge upon Congress the immediate abolition of slavery and the slave trade, in the District of Columbia.

Resolved, That the recent efforts of Gen. Belenger, Gov. McDuffie, Rev. Prof. Hodges, Baxter, and others, to prove American slavery a divine institution, is an insult to reason, an outrage to humanity, a slander of the Bible, and a libel upon the character of God.

Resolved, That as the freedom of speech, and of the press, is a right granted by God, and secured to every citizen by our federal and state constitutions, every assaulter of this right, is a practical enemy of his country, and a foe to his race.

Resolved, That we decline the guardianship of the commercial aristocracy of Cincinnati, who have arrogantly assumed the censorship of the press, and presume to dictate to the free citizens of Ohio, what shall be written, and printed, and read.

Resolved, That as by this outrage they have deliberately sold themselves and the Constitution of our country, as the price of a railroad to Charleston, and to purchase the trade of the South, they have proved their base servility to their southern dictators, brought disgrace on our state, and lasting infamy on our commercial metropolis.

PORTLAND FEMALE A. S. SOCIETY.

The annual meeting of the Portland Female Anti-Slavery Society, was held Wednesday, the 9th inst. and made choice of officers for the ensuing year. The following is extracted from the annual report. It shows the amount of money received by the treasurer, since the publication of the last report, together with the expenditures, and the objects to which it has been appropriated.

Received from annual subscribers	\$148.57
" " donations	25.31
Sale of work and goods by the sewing circle, connected with said society,	345.14
	522.02
Paid for stock for the sewing circle	195.00
Pledges to the Am. A. S. Society	200.00
For clothing and books for children of the colored school,	61.78
Books for circulation, &c.	23.96
	480.74
Balance remaining in the treasury	41.28
Nov. 14.	522.02

SYNOD OF ILLINOIS.

The following resolutions were lately adopted by the Illinois Synod.

Whereas, we consider the 'System of American Slavery' a violation of God's law—in opposition to the spirit and object of the Gospel; and to no common degree, in the way of its progress and success in this country: Therefore,

Resolved, That efforts ought to be immediately made to convince the members of our Church, that, to hold our fellows, or human beings, as property, is a heinous sin against God, and as loudly calls for repentance and reformation, as Sabbath breaking or any other sin.

2. Resolved, That ministers, as watchmen on the walls of Zion, are in duty bound to 'cry aloud,' and 'show the people their transgression and their sin' in this matter.

3. Resolved, That ministers who engage in the practice of buying and selling slaves, or approve of it in others, ought not to be permitted to preach to our congregations, or sit at our communion tables.

SYNOD OF CINCINNATI.

Salem, Nov. 1, 1836.

The following resolutions were reported to Synod and adopted, viz: 1st. Resolved, That this Synod recommend to the Presbytery and Churches within their bounds, to circulate as extensively as possible, and to forward to Congress, in due time, respectful petitions for the Abolition of Slavery in the District of Columbia. 2d. And also to the next General Assembly of the Presbyterian Church, to enjoin it on all the Presbyteries and church Sessions under their care, to exclude from the communion of the church all persons who shall claim the right of property in their fellow men.

EFFECT OF CAPITAL PUNISHMENT. An address to the Committee of the Society, in England, for the diffusion of information on the subject of Capital Punishments, has the following very remarkable statement:

'The Criminal Returns prove, that there has been less horse-stealing in the last six years, without any execution whatever, than in the preceding six years, with 38 executions: that there has been less sheep stealing during the three years elapsed since the abolition of capital punishment than during the three previous years: that there has been fewer acts of burglary and house breaking in the last three years, with only 2 executions, than in the three years ending with 1829, when 38 persons suffered death for those offences. But, not so for other crimes, for which capital punishment still continues; for they have increased.'

A DOUBLE DOCTOR, OR LAW AND DIVINITY.

The Rev. John Witherspoon, of South Carolina, has his 'honors coming thick upon him,' since presiding over the General Assembly last spring. Princeton College, at its late commencement, conferred upon him the title of D. D., and more recently the Rev. Dr. Junkin, President of La Fayette College, has honored him with the degree of LL. D. Now, inasmuch as it is deemed important to give ministers all their titles, to meet the case, we propose the address of DOUBLE DOCTOR.

A NEW CHURCH.—A free Congregational Church was recently organized, to be located in Illinois, about twenty miles east of Rock Island city.

Amongst the resolutions adopted, as forming a part of its standing rules, was the following: 'This church will receive no individual to its fellowship who does not adopt the principles of immediate abolition, and such as are willing to do what they can to break every yoke.'

EMANCIPATION OF FEMALES FROM THE HAREM.

Constantinople, Sept. 7.

The 4th of September will be chronicled in golden letters in the annals of the Seraglio; and to all probability, its anniversary will be commemorated by the future generations of the musulman woman, as the era of their deliverance from the bondage under which the stupid cruelty of man had for ages condemned their sex to groan. In the earlier part of the day the Sultan sent for them to inform them that he had resolved on releasing them from the perpetual imprisonment within the precincts of his palace, to which they had hitherto considered themselves condemned for life, and on granting them the facility of occasionally seeking recreation out of doors. They might in future, whenever disposed to frequent any of the public walks on the Bosphorus, freely acquaint him with their wish; for he would feel it a pleasure to indulge their inclination. It were more easy to imagine than to describe the pleasurable sensation which these words of the Sultan produced on his fair auditory. Their lord, it may be fairly presumed, at that moment appeared to their eyes as an angel sent from Heaven to release them from their fetters. They simultaneously threw themselves at his feet, and bedewed them with tears of heartfelt gratitude. The ladies did not, it may readily be believed, employ much time before the toilette mirror. A few minutes after the reception of these glad tidings they were already embarked, proceeding with all the rapidity which the concentrated energy of fourteen sinewy boatmen could impart to their light bark towards Hunkar Skelley. A strange coincidence must it, no doubt, have appeared to them, that this very sweet spot, where the sultan but four years previous sacrificed his independence on the altar of Russian perfidy, should become the theatre of the first act of their emancipation. The rapid movement of the brigschaks, and the loveliness of the valley they crossed, soon drove away apparently all gloomy reflections from their minds; for on their arrival at the delightful Kiosk of Tokat, they all took an equally active part in the scene of merriment and frolics, which continued, without intermission, until the lengthened shades from the surrounding hills apprised them it was high time to return home. So enchanted were they with this day's pastime, that on their arrival at the palace they besought the Sultan to allow them to return to Tokat on the 6th, and did not desist from their applications until they had secured his consent.

A PROFITABLE CUSTOMER.

A DIGNIFIED personage, desirous to dispose of the uncomfortable, for a little of the needful, of which he was evidently destitute, came into my establishment last April, and offered his cloak for sale, which I purchased, asking no questions, for his sake, other than his name; which he called Charles A. Staples. Now it so happened that Charles, forgetting the oppressive heat of summer and fearing the approach of old Boreas, more than the loss of his own fair reputation, appeared the second time, a few days since, not for the purpose of selling, but buying, when to his utter astonishment he saw a cloak, which he claimed, declaring that it had been stolen from him by an individual that he knew and who had informed him through the post office where it might be found. But I soon convinced Charles that he was the identical person who sold the cloak to me, notwithstanding his unwillingness to believe it. And I take this method to inform all such characters that a second hand clothing store is the wrong place for them; and I would also inform all persons who have stolen or may have received stolen garments from any person, that, if they regard their characters or fear punishment, not to trouble us, as we are determined to expose and bring to justice not only those who may attempt to defraud us, but those who purloin from others.

JOHN ROBINSON,

42, Brattle Street.

SUPERIOR BRUSH HATS.

THE undersigned, impressed with the vast importance of an establishment, where citizens and strangers may purchase their hats, with a perfect assurance, that they are really obtaining an article of the first quality, as it regards the materials of which it is composed, the workmanship of the manufacture, the elasticity of the stiffening, and the permanence of the dye, has commenced the manufacture of Russian and French Hats of a very superior quality. These Hats are made of the finest Russian fur, and are justly admired for their superior lightness, beauty, durability and permanence of color; while for ease and pleasantness on the head, they are unequalled.

Gentlemen at a distance sending the exact circumference of the head, will be fitted as if present and their Hats forwarded as directed.

A. BUFFUM,
City Hat Store, 142 Chesnut street, 2nd door below Fifth.
Philadelphia, Dec. 10, 1836.

THE 'NEGRO PEW.'

IT is intended, as soon as practicable, to publish a work with the above title, designed to show that the practice of making invidious distinctions in the House of God, is inconsistent with the Nature and Principles of the Gospel of Christ; injurious to the feelings, interests, and Souls of those who are affected by it; a reflection upon the Character of Christianity, and calculated to promote Infidelity: with answers to the common objections against breaking down these distinctions. The Author, wishing to illustrate the subject with facts, would request his colored brethren to communicate such facts respecting their treatment in this respect, as they may have in their possession.

Address ISAAC KNAPP, at the Anti-Slavery Office, 46 Washington-street. All communications should be accompanied with responsible names, who can testify to every particular as stated.
BOSTON, Nov. 29, 1836.

RIGHT & WRONG IN BOSTON, NO. 2, FOR 1836.

THIS day published, and for sale at No. 46, Washington-street, and at most of the Book stores. Orders from the country will be promptly attended to.
Dec. 10.

STATISTICS.

THE subscriber is about to compile a work for the press, giving a statistical account of the colored people in New-England. The number of churches and their denomination, Temperance, Moral Reform, Literary and other Societies, with the number of members, and a list of their officers. Also, the number of colored inhabitants in the cities, towns or villages where these societies exist.

Clerks of Churches and Secretaries of the above named Societies, are respectfully requested to forward to the subscriber, by mail, as soon as may be convenient, the desired information.

JOHN W. LEWIS,
Providence, R. I.

Nov. 26.

BOARD.

JOHN R. TAYLOR respectfully informs his colored friends, that he has taken the house No. 3, Southack-street, where he will be at all times prepared for the reception of boarders.